THE UNITARIAN REGISTER

JUNE, 1958 30 CENTS

LIBRARY
STARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

Arrival at Church: Mr. and Mrs. E. B. MacNaughton and Grandchildren, Portland, Ore.

A CRASH PROGRAM FOR EDUCATION?
by Russell R. Bletzer

A LIBERAL LOOKS AT ANTI-CATHOLICISM
by Peter H. Samsom

WHY BAPTIZE UNITARIANS?
by John Ruskin Clark

THE CHANGING SOUTH
by Edward A. Cahill

DO WE EXPECT TOO MUCH OF OUR MINISTERS?
by Charles W. Eddis

OPEN FORUM

Register is commended for printing varied views

To the Register:

Orthodoxy with its creeds and dogmas leads to the suppression of an individual's right to differ — his right to be an individual. In extreme cases orthodoxy's attempts to defend itself lead to inquisitions, heresy trials, and witch burnings. Both orthodoxy and its concomitants are repugnant to free, rational human beings.

Like Mr. Berkman, as he states in his letter in the December issue of the *Register,* I joined the Unitarian church about a year ago, because I too thought I would find a group ". . . which upheld the moral, spiritual, and intellectual values I deemed important . . ." without adherence to outmoded and often discredited religious forms. I felt that I was joining an association which laid no claim to orthodoxy, and therefore, had no need to insist on conformity to any particular creed or dogma.

With due respect for our spiritual heritage, Unitarianism to me meant a willingness to search for living truths to meet the moral and intellectual needs of our changing and often troubled society, and that in its attempts to do this Unitarianism was free from any fear of hearing and examining all points of view.

After a year of association, I believe my estimation of Unitarianism was and is essentially correct and I am happy to be counted a Unitarian. However, it was with no little dismay that I read the letters of Mr. Bihldorff and Miss Stevens in the March issue of the *Register,* in which they state their differences with Mr. Berkman's views.

As Americans and as Unitarians, it is their privilege to disagree. But, the attack on the *Register* made by Mr. Bihldorff when he rebukes the editor for ". . . permitting the letter of Dave Berkman to appear . . .," and again by Miss Stevens, by implication, when she states, "No law compels you to print such stuff" sounds to me like a desire to establish some kind of censorship. In the name of Unitarianism, it appears, they would establish an orthodoxy and demand adherence to it at least by denying a hearing to any different viewpoint.

This, I believe, would sound the death knell of Unitarianism. In opposition to Miss Stevens, I would strongly insist that there is a law which compels the printing of such "stuff." It is the law which upholds the dignity of the individual human intellect; a law of nature which proclaims every man's right to his opinion, and his right to be heard! — ROLAND F. GRAY, *Clark's Point, Alaska.*

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

To the Register:

Tolerance is a virtue seldom found in men, never in gods. In the last few issues of the *Register* there seems to be just a smidgeon of tolerance needed. The argument over the name of the *Register* has brought out some hard feelings from a few. After reading some past Christian history, I wonder how many honest people really want to be called Christians?

One letter recently was intolerant of Negroes — but it is just as bad to be intolerant of the intolerant. In the next issue there was a complaint that the anti-Negro letter should never have been published. Let us not restrict freedom of opinion — even when it is wrong. I commend the *Register* for publishing both letters.

My personal gripe is the recent letters on the term *God.* I am glad they were published and would like to see more thought on this term. The majority of people who use *God* mean a supernatural being. Most Unitarians do not believe in this supernatural being and to prevent themselves from being called *atheists* they invent their own definition of the term. Like Dave Berkman, I think that this is dishonest.

The definition given in most dictionaries for *God* is a supernatural one — if you do not believe in that definition then you do not believe in God; you may believe in something, but whatever it is, it is not God.

Tom Graves says that this attitude is as reasonable as refusing to apply the term *salt* to anything except sodium chloride. He is trying to cloud the issue. If Mr. Graves were seated at the dinner table and asked for salt to put on his roast beef, I am sure that he would be very indignant if I tried to hand him some epsom salt. Equally, when I use the term God, as understood by most people, I am very indignant when Mr. Graves tries to hand me something else with the same name.

Let us standardize our definitions and not try to fool people into thinking that we believe in something which we do not. . . . — RALPH S. BLOIS, *Rockford, Ill.*

To the Register:

In your March 1958 issue, there were several letters asking you not to print certain letters because of the radical and extremist opinions they represent. I think I would also disagree, as perhaps the *Register* does, with such extremist views, but I congratulate your magazine for continuing to print, in the true spirit of Untarianism, all sides on all questions.

Only thus can we learn, and grow, in our faith. — REV. HUGH WARREN WESTON, *Marblehead, Mass.*

Must each issue split Unitarians into sects?

To the Register:

. . . would J. B. Dreszer (March '58), in a moment of calm thought, unbeclouded by emotionalism, rationally suggest that there be formed a separate branch of Christian Unitarians? Would one element of our church seriously contemplate a separation resting on a Christian-non-Christian basis?

We believe that in diversity there is unity and that each within the Unitarian church can come to God and a philosophy of life in his own way, a way most commensurate with what he is as a human being. If because this group does not favor the change in the name of the *Register,* a separate branch of Christian Unitarians is to be formed, then logically each time the May meetings come to a close, we can anticipate a secession of a select few simply because they lost a vote on one of the proposals presented at each annual meeting.

By allowing our emotions to cloud our rational thinking, there could be a possibility of creating so many sects within the Unitarian movement as to render us totally unable to function as a religion or as a force for liberalism and progress in this country. . . . — GLORYA G. COVEL, *Jackson Heights, N. Y.*

To the Register:

Inasmuch as the Unitarian movement welcomes to its fold serious-minded people of all races, regardless of their religious backgrounds, and inasmuch as the great majority of its past and present membership embraced Unitarianism because of dissatisfaction with features characteristic of organized Christianity, it would appear that last year's change in the title of the *Register* was justified on historical grounds and as signifying, so to speak, the coming of age of Unitarianism.

It is to be hoped that the *Register* will henceforth devote itself wholeheartedly to the cause of Unitarianism as an independent

THE UNITARIAN REGISTER
25 Beacon St., Boston 8, Mass.

Please send me ..... additional copies of the current issue at 30¢ each.

Please send the Register for one year, as my gift, to

Name ..... Address .....

Please enter my subscription, starting with the next issue, at ☐ $3.00 for one year, ☐ $5.00 for two years, ☐ $7.00 for three years.

I enclose $ .....

NAME .....

ADDRESS ..... CITY ..... STATE .....

movement and that it will not serve as vehicle for provocative partisan views such as those expressed by J. B. Dreszer on page 30 of the March *Register,* which seem to me as being unworthy and dangerous to the Unitarian cause. — VICTOR BIRCKNER, *Washington, D. C.*

'New dogmatism' leads to one disillusionment

To the Register:

My background for Unitarianism included a scholarly Unitarian grandfather, rare in the Old South, and a teaching fellowship in philosophy and logic in a good university. So finding at last a Unitarian church spelled to me the courage of free minds, horizons unlimited, the continued flowering of the religious personality.

At what point severe disillusionment set in, I cannot say — but the reasons for that disillusionment I can identify.

In the first place, I watched Unitarian churches move from the sturdy limbs of the great tree which bore them out onto limbs so thin and inconsequential as to practically sever their connection, and self-consciously so.

And why? The answer is so oft-repeated as to be almost unanimous: "Too many others came to see it as we did. They all began to agree with us."

When, I ask myself, in the history of human thought has a scholarly position, honestly taken, been abandoned because the others came to agree with it? Such a position stems not from courageous thought but rather from emotional aberration — a desire for either the spotlight or for punishment, masochism.

If, as some Unitarians maintain, we left the big tree for expediency's sake, then we needed only enough faith to cling to it a few years longer until neo-orthodoxy claimed the others, and left the liberal field to the liberals.

In the second place, I have witnessed the birth in Unitarianism of a new dogmatism, the totality of which is matched only by the Southern Baptists.

Before me is a declaration by a prominent Unitarian that, if you have not broken with *all* tradition, if there is a single point at which you embrace tradition in religion, you are not yet eligible for the great freedom of our way of thinking.

I submit that whether you accept tradition in its entirety as certain hide-bound orthodox churches do, or whether you reject it in its entirety as our budding prophets do, you have two sides of the same coin — dogmatism *per se.*

We must be neurotic indeed to shout "No" at the accumulated wisdom of the ages —without evaluation, without choosing what applies to us and what does not. — MARY R. WRIGHT, *Fort Collins, Colo.*

Disarmament could begin in some parts of world

To the Register:

It is good to see the ideas of D. H. and Capt. Albert A. Sundahl on disarmament in the April and December '57 *Registers.* The April editorial on "Disarmament Approach" was so very fine that I ordered 2,000 copies in reprint. D. H.'s idea is particularly relevant today. It fits in with the current consideration of "military disengagement" in Europe which could be a concrete step to prevent another world war.

The people of the world sincerely want to avoid a third world war and strongly desire a truly peaceful world. The governments of both the United States and the U.S.S.R. have stated that they want to avoid another world war. As Americans, our heritage includes devotion to "government of the people, by the people, and for the people." A proposal for a disarmed Central and Eastern Europe, including a free, unified, unarmed Germany, would correspond to the will of the people in Hungary and Germany, we know, and most probably Poland, Czechoslovakia, and other satellites, too.

A reasonable plan to rid the satellites of Soviet military domination has never been considered seriously at the highest levels of international diplomacy. If we don't try to bring freedom for Hungary, we shall never know whether it was a possibility or not. We have spoken up for German unity verbally but not presented a plan which could possibly bring it about.

Disarmament can well begin in the areas of the world where it is closest to the immediate interests of the people. Central and Eastern Europe (Japan, too) fulfill this qualification. — RUTH NEUENDORFFER, *North Tarrytown, N. Y.*

Unitarians should be able to agree that God *is*

To the Register:

In the November issue of the *Register* appeared a communication signed by Dilworth Lupton, in which he spoke of a trend represented by a statement indorsed in 1949-50 by an "overwhelming majority of our Unitarian ministers."

The quoted statement, which does not make any reference to God, naïvely groups humanists with Christians and others in the makeup of a universal church. It is difficult to see how a church with such diverse coverage could nourish all segments; it is not difficult to envisage resulting enhancement of humanism as the least common denominator and as representing the real trend in Unitarianism today.

For many, many years, while devoted to removing the fanciful and unreal from the human Jesus so that he would stand forth in his true status, Unitarianism at the same time was strong for the fatherhood of God. The present trend would dethrone God and exalt humanity, with all its many frailties in performance, to the seat of the Most High. How much more of this incongruous trend I can stand, as it draws closer, is a question; for I believe that religion is the relationship between God, our Creator, and humanity, and that it is the function of a church to bring humanity nearer to God in thought, word, and deed.

The trend that ignores God is not justified in view of all that is to be seen around us and that we know about our own composition. For instance, we may contemplate the

(Continued on page 30)

THE UNITARIAN REGISTER

Founded 1821 as The Christian Register

VOL. 137, NO. 6 JUNE 1958

Open Forum 2
Editorials 4
A Unitarian in Washington 5
Thoughts for Meditation 6
News of the Unitarian World 7
The Regions 9
The Churches 10
The Fellowships 23
The Ministry 24
The Laity 25
Religious Education 25
Necrology 25
Books and Ideas 26
The Bookshelf 29

A CRASH PROGRAM FOR EDUCATION?
By Russell R. Bletzer 13

A LIBERAL LOOKS AT ANTI-CATHOLICISM
By Peter H. Samsom 14

THE CHANGING SOUTH
By Edward A. Cahill 16

DO WE EXPECT TOO MUCH OF OUR MINISTERS?
By Charles W. Eddis 17

WHY BAPTIZE UNITARIANS?
By John Ruskin Clark 18

BOARD OF CONTRIBUTING EDITORS: Emily Taft Douglas, Washington, D. C. (1955-1958); Donald Harrington, New York, N. Y. (1956-1959); Gardner Williams, Toledo, Ohio (1957-1960).

ADVISORY COMMITTEE: Ben Bagdikian, Providence, R. I.; Berkeley Blake, Santa Barbara, Cal.; Edward C. Bursk, Cohasset, Mass.; Clayton Brooks Hale, Belfast, Maine; Raymond C. Hopkins, Brockton, Mass.; Elizabeth Johnson, Hingham, Mass.; Edwin A. Lane, Winchendon, Mass.; Malcolm R. Sutherland, Jr., Milton, Mass. (chairman).

MANAGING EDITOR and News Editor, Vic Bovee. Assistant to the Managing Editor, Judith Quinn. Assistant to the News Editor, Robert B. Johnson. Business Manager, Paul Letteney. Circulation Manager, Mary Browning.

Member, Associated Church Press.

The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass.

THE UNITARIAN REGISTER. Published monthly (except months of August and September) by the Division of Publications, American Unitarian Association, 232 Summer Street, Boston, Mass. Editorial and executive office, 25 Beacon Street, Boston 8, Mass. Second-class mail privileges authorized at Boston Mass., under the Act of March 3, 1879. Subscription, U. S. and possessions, and Canada, $3.00 a year, $5.00 two years, $7.00 three years; foreign $3.50 in American money; single copies, 30 cents.

Copyright 1958 by the American Unitarian Association, a coöperating member of United Unitarian Appeal. All rights reserved.

Printed by Beckler Press, Inc., Boston, Mass., U.S.A.

EDITORIALS

Editorials express the opinions of the individual members of the Editorial Board

DOLLARS AND DEFENSE

The fantastic folly of the world-wide armaments race is attested by a few financial facts. The military expenditures of the nations of the world are estimated reliably at more than 100 billion dollars each year, more than three-quarters of which is spent by the Soviet Union and the United States.

Despite the huge expenditures, there is no real security for anyone. The great powers fear mutual atomic annihilation. The little powers fear the great powers and each other, and waste their meager capital resources in a scramble for some kind of military leverage. The illusion of national sovereignty is being maintained by the nations but at the cost of imminent annihilation and any real sovereign control over any nation's destiny or future.

In the recent General Assembly of the United Nations, there was heard repeatedly an urgent call for the UN to develop the institutions of world law. The total cost of operating world institutions required for a system of law against aggression and for maintaining the security of all, including the cost of a highly trained and well-equipped United Nations police and military force of 400,000 men stationed throughout the world, has been estimated at 10 billion dollars annually.

If, from the annual savings of 90 billions, only 20 billions were set aside annually for the development of the backward nations under the aegis of the United Nations, this would amount to a total of 200 billion dollars within 10 years. Wisely administered, this should do much to redress the fearful imbalance now existing between the standards of living in the developed and underdeveloped parts of the world.

There would remain 70 billion dollars annually in savings to the various nations to be distributed by reducing taxes or engaging in vast, new programs of capital development for the welfare of their people. The net savings to the United States, after paying its share (one-third) of the cost of adequate United Nations institutions and the development fund, would be about 30 billion dollars annually, based on our current military budget of about 40 billions.

A start could be made towards instituting a world system of law. The President could deliver a major foreign policy speech in which he clearly spells out in some detail the ultimate goal of American foreign policy in terms of a safe and workable system of world law, indicating the benefits, financial and otherwise, that would accrue to all mankind. He could announce in the same speech that he was appointing a commission with instructions to report to him within 18 months exactly what world institutions would be required if a rule of law were to be established, and he could urge that the governments of all other nations take similar action with the idea that a United Nations review conference be called within two years.

A charter review conference has been voted by the UN. The date can be set by the General Assembly, where no veto applies. If two-thirds of the delegates at a UN charter review conference were to agree to the amendments required to substitute world law for the present competitive armaments system, the amendments would be recommended by the conference to the member governments for ratification in accordance with their respective constitutional processes. There can be no veto at the review conference. The amendments would take effect only after two-thirds of the members of the United Nations, including all the permanent members of the Security Council, had ratified them.

It is at that point and only at that point that the Soviet Union or any other permanent member of the Security Council could block action. However, even there, as the late distinguished jurist, Pierce Butler, has pointed out, "a failure to ratify at one time does not kill the amendment. . . . It may be ratified later. In the meantime, the responsibility is fixed and patent."

To prevent measures which would free 90 billion dollars annually for constructive purposes, and at the same time free the world from the fear of atomic war, would be a difficult position for any nation or bloc of nations to maintain indefinitely. We must believe that when enough Americans support such action as I have suggested, our government will act.

DONALD HARRINGTON

'THE ETERNAL COURT IS OPEN TO YOU'

It takes a special occasion to jolt us into awareness of certain opportunities. For example, we may never make time to visit the cultural resources or historic spots in our neighborhood until the cousins arrive, with only one day to "do" the town. Then we run madly about, showing them, and incidentally ourselves, everything. Or we may put off, for old age or a benign convalescence, even a moment with the spiritual titans who might have enlarged our workaday horizons, had we but read them earlier.

This year because the International Association for Liberal Christianity and Religious Freedom is meeting in this country, many of us who have been largely illiterate about the other great faiths are trying to make amends. Even those who cannot attend the congress are availing themselves of the new study groups which have mushroomed across the country.

We are lucky that some years back Floyd H. Ross and Tynette Hills wrote *The Great Religions by which Men Live*, published first by Beacon Press, but now a Premier paperback. This discerning text, along with a teacher's guide, discussion questions, and a bibliography, are available in a 50-cent kit through the Council of Liberal Churches. This packet, with its creative suggestions for programs, almost insures a rare new acquaintance. Almost, but there is one basic and easily remedied omission!

If a Hindu were to study Christianity, surely a first requisite would be a Bible. Background commentary about this alien religion and its practitioners, written by sympathetic Hindus, might be very helpful, but could never take the place of The Sermon on the Mount! In the same way, Gandhi found the essence of his religion in *The Bhagavad-Gita,* The Song of Life, which was his constant companion. If we are to understand his religion, we must expose ourselves directly to his "spiritual reference book." Similarly, the teachings of Buddha, of Lao Tzu, the *Sayings of Confucius,* and the *Koran* would be the keys for realizing the genius of the other great religions.

Again we are fortunate because in the last few years Mentor Books (501 Madison Avenue, New York, N.Y.) has published a series of paperback Religious Classics, most of which sell for 35 cents. At least one packet of these books is essential for every study group. Of course, not everyone in every group will read the whole set, although a few people will. Others will read one or more of the books, and everyone could hear selected passages from each. Reading about a great book is never a substitute for reading it.

In former days, it might have been impossible for people over the country to procure these works, but now, as Ruskin put it, "The Eternal Court is open unto you, with its society wide as the world, multitudinous as its days, the chosen and the mighty of every time and place."

EMILY TAFT DOUGLAS

OF HUMAN FREEDOM

Freedom is the very essence of the human spirit. In publicizing the political and civil liberties of our western democracies, we speak of some of our most valuable possessions. The higher degrees of freedom are the good life.

Man is always free to do many things, though he is not perfectly free to do everything that he wishes. Throughout life obstacles partly defeat his will. Frustrated man is all mankind. Despite Lincoln, every soul and every nation is part slave and part free.

Also, the evidence of experience as interpreted by reason indicates that all psychological events, such as choices and volitions, are caused by heredity, environment, the subconscious, past experience, etc.; and this fact raises doubts in many people's minds as to whether man really can exercise either free choice or free will. Such doubts should be dispelled when the nature of freedom is clearly understood.

In English, the terms free choice and free will properly apply to a situation in which a person, call him X, chooses and does the alternative he prefers, call it A, when he could have chosen and performed some other alternative, call it B, if he had preferred. This is happening all the time.

Man has both free choice and free will. Both are 100 per cent causally predetermined. There is no conflict between free will and causal determinism. Causation creates free will; and its invincible necessity does not negate this freedom.

Heredity and environment jointly cause X's power to do either A or B, whichever he prefers; and they also cause his preference for A. Granting X's preference and power to do A, there is no possibility of his choosing or doing B. A man always does freely what he prefers, among those alternatives

(Continued on page 31)

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

Mary Hillyer Blanshard is Washington representative of the Unitarian Fellowship for Social Justice and the wife of Paul Blanshard, author of Beacon Press best-sellers. Information about the UFSJ is available from its headquarters at Apt. 16, 133 North Dithridge Street, Pittsburgh 13, Pa.

WASHINGTON, D. C.—The Supreme Court is in the spotlight of controversy again. As opinions are handed down Monday after Monday, it is obvious that the court believes the days of peril have passed — peril, that is, from the forceful overthrow of our government by subversive elements. But there are some members of Congress who fear the Supreme Court, and the Jenner bill is the current expression of this fear.

Senator Jenner of Indiana wishes to curb the powers of the court when challenging Congressional legislation. To support his position, he has produced an astonishing "research report" on the court by an extreme right-wing private organization, SPX Research Associates. It says in part, "In the paralytic effect of its pro-Communist decisions, on state and federal agencies of internal security, the United States Supreme Court is the most powerful, and potentially determinative, instrument of the Communist global conquest by paralysis."

We believe the Jenner bill will die a-borning.

The court and California

Before the June recess of the court, a decision is expected on the constitutionality of the California law, and a new section of the California constitution, requiring an official of each church in the State, if it asks tax exemption, to swear that his church does not advocate the violent overthrow of the government. Unless he so swears, the church shall have no tax exemption.

Rev. Stephen Fritchman of the First Unitarian Church of Los Angeles, accompanied by A. L. Wirin, noted civil liberties attorney, came to Washington for the hearing April 7. Chief Justice Warren disqualified himself from the case because he had been governor of California when the controversial constitutional amendment was adopted by popular referendum in 1952.

As Unitarians know, the sign-or-else statute has been enforced since 1953 against both churches and veterans asking tax-exemption from property taxes.

A number of Unitarian and Methodist churches refused to sign the oath, paid the taxes, and sued the state for recovery. But the California Supreme Court held against the claimants, 4 to 3; then they appealed to the U. S. Supreme Court.

The strength of the protest has been increased by friends-of-the-court briefs filed by the Philadelphia Yearly Meeting of Friends and the American Civil Liberties Union. The First Unitarian Church of Los Angeles — supported in this challenge by the American Unitarian Association — has had to raise $10,000 a year from its congregation and friends to pay the disputed tax under protest.

Before a packed chamber, Mr. Wirin presented his case with quiet eloquence. The eight justices obviously were keenly interested in the case, as shown by their frequent interruptions through questions and requests for elaboration. Their comprehension of Mr. Wirin's case seemed much more apparent than their acceptance of the arguments presented by Gordon Boller, assistant county counsel of Los Angeles. The queries to Mr. Boller were sharp and he seemed continuously on the defensive.

Mr. Boller admitted that the purpose of the law was to create better moral standards in the churches, and Justice Burton asked what this does to our policy of the separation of church and state. Justice Black asked whether such a law does not give the legislature the right to measure doctrine.

Justice Frankfurter concentrated on the statutory weakness, chiefly the weakness of indefiniteness and vagueness of standards in the scheme. How can you tell who has the right to commit a congregation of 1,000 to an attitude about loyalty and a foreign war? Justice Burton interposed to wonder what happens when 400 members of a congregation out of 1,000 are Communist Party members and the 600 majority certify the anti-subversive status of the 400.

Mr. Wirin argued that the conditioning of the privilege of tax exemption for churches on an oath of this nature violates the religious freedom clause of the First Amendment, the due process clause of the 14th Amendment, and the equal protection clause of the 14th Amendment. He emphasized that there was no evidence in the record of actual need for the statute or actual disloyalty on the part of any member of the First Unitarian Church of Los Angeles, the Methodist Church of San Fernando Valley, or any other church in California. The threat envisaged by the law, he argued, was purely imaginary.

The court and passports

Three cases are before the Supreme Court on the right to travel. For the first time in history, the court is being asked to decide whether the secretary of state "may deny passports to Communists or supporters of the Communist movement and to those who refuse to say whether they are," and, on a slightly different plane, "May a person who has sworn he is not a Communist be denied a passport on the basis of confidential information in the hands of the secretary?"

In commenting editorially on these cases, which probably will be decided before the June adjournment, the *New York Times* stated: "We do not believe that the kind of political means-test that the State Department in recent years has imposed on Americans desiring to leave our shores to travel abroad is helpful to the security or to the good name of the United States. At the very least, the harm that it has done to the reputation of our country and to our own standards of liberalism and political freedom has surely outweighed whatever slight additional protection, if any, such a restriction has afforded us."

Another case, involving passport denial, eventually may reach the Supreme Court. William Worthy, Jr., an old friend of ours from New York and at present a reporter for the *Baltimore Afro-American*, defied the State Department in December 1956 and traveled six weeks in China. Mr. Worthy's passport was not renewed because he refused to promise he would not travel again into parts of the world to which his newspaper wished to send him if the State Department told him not to go. This suit brought in the district court in Washington asks the court to rule that the secretary of state has no authority to limit the travel rights of American citizens. To do so, Mr. Worthy contends, is to violate the First Amendment guarantees of freedom of the press.

DAR's in Washington

Every year Unitarians gather on Boston's Beacon Hill for May meetings, and every year the Daughters of the American Revolution flock to Washington for their annual meeting. Both capital cities are aware of the influx.

The Daughters — and your writer represents the first generation of her family not to be a member — numbered nearly 1,500 in the capital. They were not as jaunty in spirit as their hats were in spring colors.

First, there was the ruckus raised in Marlboro, Mass. Ilse Najuoks, a senior at the Marlboro High School, won the DAR Good Citizenship award after a ballot by students and faculty. The award was revoked by the national DAR because Ilse was not an American citizen. The town school committee then voted to exclude the local DAR chapter from any official acts of the school department. It was made clear that the ban would be lifted if the situation was rectified. It also was made clear that it was the national organization which was at fault, not the local chapter.

Second, there was the noted absence of first class national speakers at the Congress sessions — only three minor Republican congressmen. The national program chairman commented that it was a "coincidence" that only one party was represented.

One delegate said wistfully, "I don't know why we have no top-level speakers. They're always glad to come." But not in 1958!

Reprints of Unitarian Register articles are available upon order at $12.50 a page (one side), or fraction thereof, for 250 copies. Add $12.50 for each additional page. Add $5.00 for each additional 500 copies. Minimum order: 250 copies.

Address all orders to:

Managing Editor
The Unitarian Register
25 Beacon Street
Boston 8, Massachusetts

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

ISLAM: SELF-SURRENDER

God's is the east and the west, and wherever ye turn there is God's face.
The direction of God is the true direction.

Qur'an, Sura 2

Our God and your God is one, and to Him we are self-surrendered.

Qur'an, Sura 29

Were the earth's trees pens, and the sea ink, with seven more seas to swell the tide, the words of God would not be spent. Verily God is mighty, wise!

Qur'an, Sura 31

The paths to God are more in number than the breathings of created beings.

Sufi Saying

Nanac lay on the ground, absorbed in devotion, with his feet toward Mecca. A Moslem priest seeing him cried, "Base infidel! how darest thou turn thy feet toward the house of Allah?" Nanac answered, "And thou — turn them if thou canst towards any spot where the awful house of God is *not!*"

Persian Tradition

The Stranger's Worship

For a week Abraham would scarce break his fast lest some hungry traveler might pass by needing his store. Daily he looked out upon the desert, and on a day he beheld the bent form of an aged man, his hair white as snow, tottering toward his door.

"Guest of mine eyes," said Abraham, "enter thou with welcome, and be pleased to share my bread and salt."

The stranger entered, and to him was given the place of honor. When the cloth was spread, and the family had gathered round the board, each uttered "Bismillah" (in the name of God) save one: the aged guest uttered no word. Abraham said, "Old man, is it not right when thou dost eat thy food to repeat the name of God?" The stranger said, "My custom is that of the fire-worshiper."

Then Abraham arose in wrath, and drove the aged Geber from his house. Even as he did so a swift-winged spirit stood before the patriarch and said: "Abraham! for a hundred years the divine bounty has flowed out in sunshine and rain, in bread and life, to this man: is it for thee to withhold thy hand from him because his worship is not thine?"

Persian Sadi

When the Angels Left

Mohamet and Ali were walking together when they were met by a man who, on account of some fancied injury, began abusing and insulting Ali. The venerable man bore this for some time in silence, but at length his patience gave way, and he returned railing for railing. Upon this Mohamet walked on, leaving the two to settle their quarrel as they could.

When next the friends met, Ali, deeply offended, said, "Why didst thou leave me alone to bear the abuse of that insolent fellow?" Mohamet answered, "O Ali! while that man was denouncing thee so outrageously and thou wert silent, I saw ten angels around thee who replied to him. But when thou didst begin to return his insults, the angels one by one left thee, and I also departed."

Mohammedan Tradition

The Sacred Uses of Knowledge

Mohamet said, Instruct in knowledge!

He who instructs, fears God; he who speaks of knowledge, praises the Lord. He who disputes about it, engages in holy warfare; who seeks it, adores the Most High; who spreads it, dispenses alms to the ignorant; who possesses it in humility, attains the veneration and good will of all.

Knowledge enables one to distinguish between what is forbidden and what is not; it lights the way to heaven. It is our friend in the desert, our society in solitude, our companion when far from home. It guides to happiness; it sustains in misery; it strengthens friendships; it is an armor against the enemy.

With knowledge, the servant of God rises to heights of excellence. The ink of the scholar is more sacred than the blood of the martyr. God created Reason, and it was the most beautiful being in his creation. And God said to it, "I have not created anything better or more perfect or more beautiful than thou. Blessings will come down upon mankind on thy account; and they will be judged according to the use they make of thee."

Mohammedan Tradition

The Verse of the Throne

God! There is no god but He;
The Living, the Self-subsisting;
Neither slumber seizeth him, nor sleep;
His, whatsoever is in the heavens and upon the earth!
Who is he that can intercede with Him
but by His own permission?
He knoweth what is present with His creatures,
and what is yet to befall them;
Yet nought of His knowledge do they comprehend,
save what He willeth.
His throne reacheth over the heavens and the earth,
And the upholding of both burdeneth Him not.
He is the High, the Great!

Qur'an, Sura 2

NEWS OF THE UNITARIAN WORLD

FIVE HUNDRED OF WORLD'S RELIGIOUS LIBERALS EXPECTED TO ATTEND IARF CONGRESS IN CHICAGO

More than 500 religious liberals from the United States, Canada, and a number of foreign nations are expected to attend the 16th congress of the International Association for Liberal Christianity and Religious Freedom (IARF) August 9 through 13 in Chicago, Ill.

Mrs. J. Brock Havron, executive secretary of the general committee in charge of the congress, said a delegation of 75 to 100 persons is expected from Europe and that attendance from India and Japan is assured. Nearly 100 paid reservations had been received by mid-spring from Americans in 28 states and the District of Columbia.

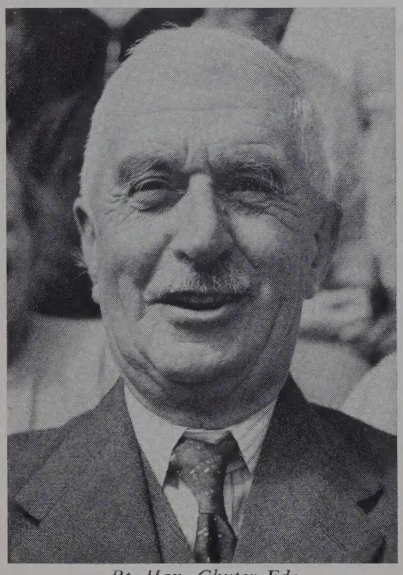
From 100 to 200 religious liberals in the Chicago area also are expected to attend various sessions.

Stated purpose of the congress is "to explore various ways in which the basic needs of men in the world today can be met by the ethical and spiritual teachings of the several high religions, with special emphasis upon the importance of mutual understanding, sympathy, appreciation, and active coöperation among the various religions."

"Amid wide diversities of opinion and practice," the official program stated, "there is a core of common belief that is not the 'least common factor' but rather the 'greatest common denominator,' to discover which is to give fresh energy to every form of religious conviction and purpose, and to make possible a united effort to create a better and happier and more truly spiritual life for all men everywhere."

Theme of the congress is "Today's Religions Can Meet the World's Needs Today."

Principal task of the delegates will be to determine the ways in which religions can meet the world's needs. Six panel-discussion groups, each led by a panel of experts, will meet four times to consider the theme from the point of view of six major categories of contemporary problems. A findings committee including the group chairmen will make preliminary and final reports to plenary sessions of the congress.



Rt. Hon. Chuter Ede

The groups, by subject, and chairmen will be: Philosophy and Theology, Rev. H. Stewart Carter, Cambridge, England; Growing Tensions — Social, Racial, and Religious, Prof. Karl W. Deutsch, Massachusetts Institute of Technology, Cambridge, Mass.; Science in the Modern World, Rev. R. Lester Mondale, Philadelphia Ethical Society, Philadelphia, Pa.; Worship, Education, and the Arts, chairman to be announced; Ethics and Foreign Relations, Dr. A. William Loos, Church Peace Union, New York, N. Y.; and Human Values and Economic Forces, Prof. James Luther Adams, Harvard Divinity School, Cambridge, Mass.

Panel members will include Dr. J. A. C. F. Auer, The Hague, The Netherlands; William Clancy, education director, Church Peace Union; Prof. Kermit Eby, University of Chicago; Prof. Friedrich Heiler, University of Marburg, Germany; Dr. Justin Wroe Nixon, Church Peace Union; Prof. Howard L. Parsons, Coe College; Prof. William G. Rice, University of Wisconsin; Dr. George D. Stoddard, New York, N. Y.; Mrs. Clifton Utley, radio and television commentator, Chicago; and Dean Whitney Young, University of Atlanta.

Of primary public interest, however, will be a series of five evening addresses by spokesmen for five of the world's leading religions. The speakers will be:

Buddhism: Justice Chan Htoon of Rangoon, Burma. Justice Htoon was attorney general of the Union of Burma until he was elevated to the Supreme Court as associate judge in 1955. He is one of the founders of the World Fellowship of Buddhists and has been its vice-president since its founding.

Christianity: Prof. Wilhelm Pauck, a native of Germany who is professor of church history at Union Theological Seminary, New York, N. Y., and was professor of historical theology at the University of Chicago from 1939 to 1953. He is the author of several books, including *Religion and Politics* and *The Reformation and Protestant Liberalism.*

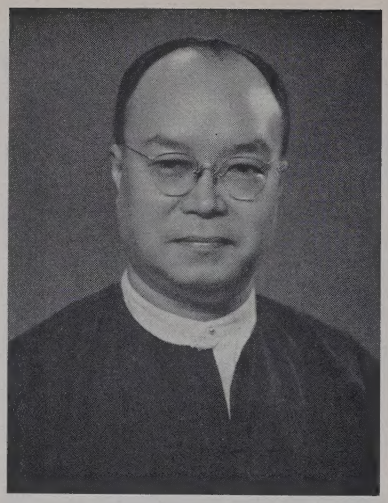
Hinduism: Dr. Kalidas Nag, Calcutta, India, a member of the Brahmo Samaj and for many years professor of Indian history at the University of Calcutta, who has been

IARF Congress Site, Showing First Unitarian Church (with spire) and Chicago U. Buildings

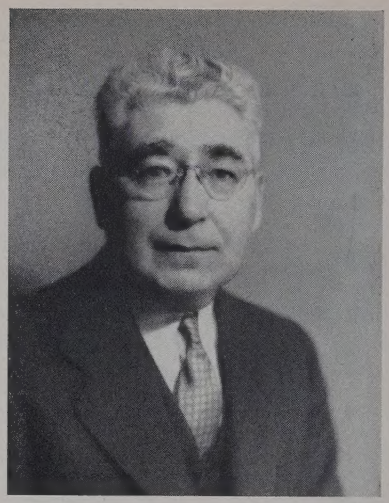
visiting lecturer at many universities throughout the world. He is author of several books, including *The Golden Book of Tagore, Greater India, New Asia,* and *Tolstoy and Gandhi.*

Islam: Sir Muhammad Zafrulla Khan, a judge at the International Court of Justice, The Hague, and a former foreign minister of Pakistan, from 1947 to 1954. During that period, he also was leader of the Pakistan delegation to the United Nations.

Judaism: Dr. Solomon B. Freehof, rabbi of Rodef Shalom Temple, Pittsburgh, Pa., since 1934. Dr. Freehof, born in England and educated in the United States, taught nine years at Hebrew Union College and was rabbi of Kehillath Anshe Maariv Temple, Chicago, for 10 years. He has been president of the Central Conference of American Rabbis and a member of the executive board of the Union of American Hebrew Congregations and of the Division of Religious Activities of the National Jewish Welfare Board. He is the author of *Stormers of Heaven, Commentary on the Book of Psalms, The Small Sanctuary, In the House of the Lord,* and *Reform Jewish Practice.*



Justice Chan Htoon



Rabbi Solomon B. Freehof

Delegates and members of the congress from abroad will arrive in Chicago by bus from Montreal, P. Q., late August 8, and registration will begin the following morning. Tours of the University of Chicago, the Museum of Science and Industry, the Museum of Natural History, and the Art Institute will be conducted during the day.

Members of the IARF secretariat and of the executive committee and speakers will be guests at a luncheon sponsored by the general committee for the congress. Delegates will be welcomed that evening at a dinner at which speakers will include Mayor Richard J. Daley of Chicago; Rt. Hon. J. Chuter Ede, IARF president; Dr. Dana McLean Greeley, chairman of the general committee, and Chicago hosts. The first of the five public meetings will follow.

Dr. Andre Bouvier, Geneva, Switzerland, will preach at the congress service of worship Sunday, August 10. Speakers at morning chapel services will include Dr. Von Ogden Vogt, minister emeritus of the First Unitarian Church of Chicago; Rev. F. Kenworthy, principal of the Unitarian College, Manchester, England, and Dr. William Wallace Rose, retiring minister of the First Universalist Church, Lynn, Mass.

Dr. Preston Bradley, minister of the People's Church of Chicago, will be the principal speaker at an all-congress luncheon August 12.

The afternoon of August 12 will be devoted to a business meeting of the IARF and caucuses preceding it.

The congress will end with a candlelight service at the First Unitarian Church of Chicago and a farewell reception. An all-day tour of Chicago has been arranged for the following day, however, for delegates who can participate. Lunch will be served at the Unitarian Church of Evanston, Ill., and a farewell dinner is planned that evening.

A post-congress tour for visitors from abroad will leave Chicago August 15 by private motor coach for Pittsburgh, Pa., Washington, D. C., and the Boston area. Overnight hospitality is planned in Unitarian homes.

Persons attending the congress will be housed in a new women's dormitory on the campus of the University of Chicago. Meals will be served in an adjacent building. Most of the meetings and events of the congress are scheduled in university or nearby buildings.

EX-CHIEF JUSTICE DIES

James H. Wolfe, 73, a former chief justice of the Utah Supreme Court and for many years a regional vice-president of the American Unitarian Association, died recently in Sonoma, Cal. He retired as chief justice in 1954 because of ill health.

Justice Wolfe had been a district judge six years before his elevation to the Supreme Court in 1935. During his 18 years on the high court bench, he served twice as chief justice and wrote more than 1,000 opinions. He was a former vice-president of the National Lawyers Guild.

Justice Wolfe was a member and officer of the First Unitarian Society of Salt Lake City. The *Salt Lake Tribune* and the *Deseret News* both paid editorial tribute to his memory.

NEW PRESIDENT FOR USC

Members of the board of directors of the Unitarian Service Committee faced the necessity of electing a new president as they met May 24 for their annual meeting.

Dr. Dana McLean Greeley, who was a nominee for president of the American Unitarian Association in an election scheduled two days later, had withdrawn his name from consideration for re-election to the USC position.

In a letter to fellow members of the board soon after nomination for the AUA presidency, Dr. Greeley wrote: "Whether I am elected or not, it seems to me, in anticipation of an election, I must say that I should not be re-elected on May 24 to the presidency of the Service Committee."

Winners of an election for 10 USC directorships were to be announced at the USC annual meeting. The 10 were elected from among 12 nominees, two by petition, for three-year terms. Voting by ballot were members of the USC — persons who had contributed $5 or more for USC projects during the preceding year.

PRESS FOR INTEGRATION

Members of the Dallas, Texas, chapter of the Unitarian Fellowship for Social Justice appeared at a meeting of the Dallas school board and asked this question: "What are your plans for desegregating the Dallas schools?"

The only answer given was that no plans would be announced at that time.

The UFSJ representatives also presented a letter at the meeting requesting that students and teachers be permitted to discuss integration in the schools (such discussion has been prohibited) and that copies of the "Louisville Story" (explaining how segregation was abolished there) be placed in all school libraries. No discussion was permitted at the board meeting.

ALICE COBB WINS AWARD

Alice Cobb, author of the Beacon Press book *War's Unconquered Children Speak,* has been presented the Nancy Bloch Annual Award for her new book, *The Swimming Pool* (Friendship Press), as "the most outstanding book of the year which helps young people to develop positive intergroup attitudes." The award was made at the National Conference of Intergroup Education for Parents and Teachers in New York, N.Y.

FULL SLATE OF UNITARIANS

When the Youngstown Civil Liberties Union elected officers recently, it chose a full slate of Unitarians: Dr. Vern L. Bullough, chairman; Edwin A. Bennett, vice-chairman, and Elizabeth Sternberg, secretary-treasurer. Rev. J. Frank Schulman, minister of the First Unitarian Church in Youngstown, is chairman of the religious freedom committee of the YCLU.

THE REGIONS

FOR AGING UNITARIANS

The Joseph Priestley House in Philadelphia, Pa., a Unitarian home for the aged, was established in February 1933, after it was decided at the Joseph Priestley Conference, held in Lancaster, Pa., in November 1930, to purchase a suitable residence and incorporate the organization.

The idea of a home, not strictly denominational but for the benefit of aging Unitarians, originated with members of the Samuel Longfellow Guild of the Germantown Church in 1914. They enlisted the interest of eight other churches in the Pennsylvania, New Jersey, Delaware, Maryland, and District of Columbia area. By 1931, more than $16,000 had been raised. Among many individuals who strove to bring the dream to reality, Mrs. J. Lester Woodbridge and Dr. George E. Nitzsche were outstanding.

There are a few legacies, the most important coming from Dr. William Laurence Sullivan, late minister of the Germantown church, and Mrs. Sullivan, who was an indefatigable worker in making the house ready for its first occupants. The substantial legacy helped us to build a necessary addition.

The total number of rooms will accommodate 25 persons. There is a cottage on the grounds in which several members of the Priestley House family are living comfortably. There are shade trees on the extensive property, flowering shrubs and garden plots, gay with spring bulbs, followed by hardy perennials. There is a wide piazza, along the front of the house, much used during pleasant weather.

The house is on a quiet street in a good neighborhood and within walking distance of the Germantown church.

Recently, 18 Unitarians and eight non-Unitarians were living there. It is a boarding home and rates vary according to the individual's capacity to pay. The more expensive rooms have private or semi-private baths. Several residents are on public assistance, and the trustees are mindful of the slender resources of many who reside at Priestley House and give them consideration.

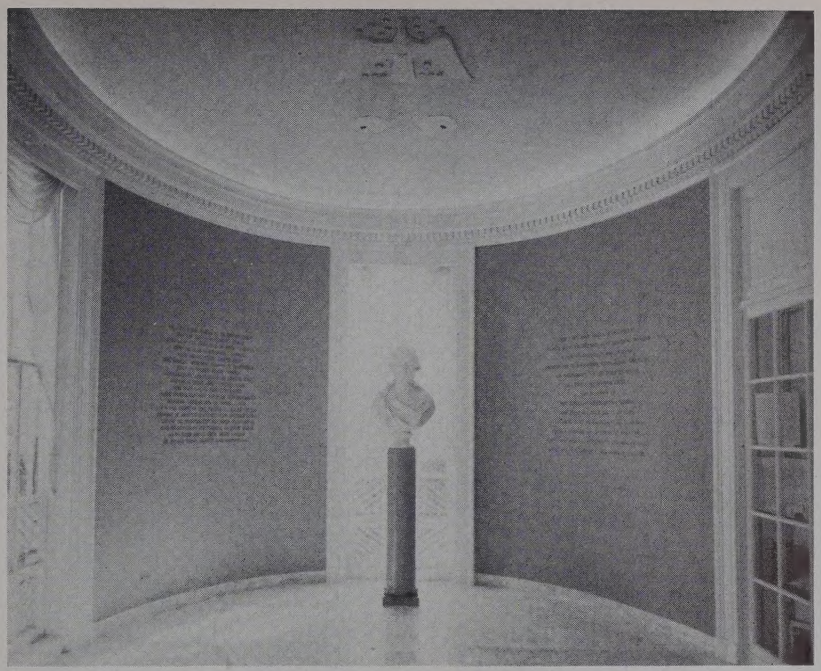
The budget for 1949 was $25,575. For 1958, it is $40,300, and of this amount, the Priestley House depends on contributions amounting to $6,500 to be raised by churches in the Joseph Priestley Conference and generous friends. The American Unitarian Association has been sympathetic and has provided aid from special funds designated for such purpose.

The house has been used primarily by persons living in the adjacent area, but New England and the Middle West have sent a resident occasionally. Any Unitarian, for whom the facilities would be a supply in time of need, is welcomed.

Miss Elizabeth Beyer is superintendent of Priestley House and Miss Elizabeth Baker, resident nurse. Mrs. Thomas P. Haviland, Philadelphia, is chairman of the board.

MRS. THOMAS P. HAVILAND

Joseph Priestley House



THOMAS JEFFERSON ROOM DEDICATED: A Thomas Jefferson memorial room (above) in the Thomas Jefferson Memorial Unitarian Church, Charlottesville, Va., was dedicated recently as a featured event of the second annual meeting of the Virginia Conference of Unitarian Churches. The oval room, in Wedgwood blue trimmed in cream, to be used for meditation and private ceremonies, was dedicated by Dr. Henry Wilder Foote, minister emeritus. The church was crowded for the service. Rev. Henry H. Cheetham is minister.

UNITARIAN IN 'PEACE WALK'

Harry Purvis, Unitarian layman of Northport, N. Y., was a member of the committee which presented petitions to the United Nations in conjunction with the recent "Walk for Peace" demonstrations protesting nuclear weapons tests. The peripatetic protestors went to the UN building in New York city from as far as Philadelphia, Pa.

CAMPS FOR YOUNG TEENAGERS

Numerous Unitarian and Universalist summer conferences include junior high programs featuring opportunities in leadership training, worship, and recreation for the young teenager.

There also are conferences scheduled exclusively for junior highers. They include Rowe Camp, Rowe, Mass., which has three two-week sessions: July 13-August 2; August 3-16, and August 17-30; World Citizenship Camp, Unirondack, Beaver Lake, N.Y., July 27-August 9; Camp Seabreeze, Ferry Beach, Saco, Me., and Buckeye, Antioch College, Yellow Springs, Ohio, August 20-26.

Family conferences with special junior high programs include:

Shelter Neck, N.C., June 8-15; Petit Jean, Morrilton, Ark., August 18-25; Blue Ridge, N.C., July 7-13; Stebbins Institute, Asilomar, Cal., August 17-24, and Pacific Southwest Institute of Religious Liberals, June 21-28.

SCROLL GIVEN MRS. DAVIES

A framed scroll, in tribute to the late Dr. A. Powell Davies, was presented to Mrs. Davies recently at the annual dinner meeting of the Greater Washington Committee for Unitarian Advance in All Souls' Church, Washington, D. C. Dr. Davies was minister of the church.

Rev. Ross Allen Weston, minister of the Unitarian Church of Arlington, Va., made the presentation. The scroll read, in part:

"Our debt to Dr. Davies is beyond all measurement or expression in words. His life had an epic consistency that shames our habitual vacillation and too-frequent betrayal of our deepest ideals. His ministry of service, courage, and integrity in the nation's capital has left on all who knew him an enduring impression and his example will keep our faith in man alive through all the baffling and disheartening turmoil of our time."

THE CHURCHES

ELEVEN-BUILDING CHURCH

Ground has been broken for the novel church and "campus-style" Sunday school to be erected for the White Plains (N. Y.) Community Church at an estimated cost of $275,000, exclusive of land and parking areas.

One of the most modern and unusual groups of religious buildings in the world, the complex will include 11 buildings on a site of eight and a half acres. Its three principal units will be a church with a worship area to seat 400, a fellowship hall, and a group of nine hexagonal modules, connected by courts, each to contain three or four classrooms.

Jules Gregory, Lambertville, N. J., the architect, told the congregation that he had attempted in his plans to achieve an orderly and serene arrangement, reflecting the contemplative thought and the sense of community basic to the church, expressing some of the dramatic quality of the religious idea, and producing, nevertheless, a feeling of intimacy.

The principal worship area is the larger of two conjoined triangles, lighted by a clerestory between their telescoped roof lines and by continuous fenestration under a seven-foot overhang. The smaller triangle will contain a lounge and minister's study. The fellowship hall will be a hexagonal unit, lying between the church and the classroom modules.

All the buildings will have masonry walls and white asphalt shingle roofs supported by laminated wood trusses. White roofs are expected to provide summer comfort by reflecting the sun's heat. A unique feature of the roofs is a "butterfly" shape; "looking down on them from an airplane," the *Christian Science Monitor* reported, "the effect is that of being over the ocean in a high sea."

The Community Church was founded in 1910 and included about 50 families and 25 church school pupils in 1942, when Rev. Clifford H. Vessey was called to be minister. Today there are more than 300 families in the congregation and 315 children in the school. The present church was built in 1921 and a church school building was added in 1948.

The site of the new church was purchased for $40,000 in March 1956, and the following October, a fund-raising campaign was launched with the aid of the American Unitarian Association's Department of Capital Funds. Approximately $146,000 has been raised.

The present church property was sold in March 1957 to the Berkeley Secretarial School for $125,000 with the agreement that the church could continue to use it for two years at an annual rental of $1 a year. Two-thirds of the church school building was made available on Sundays for a payment of $10 a month to cover utilities.

FORUMS PROVE LIVELY

Any Tuesday night between September and May in Boston, one can find a lively discussion on a controversial issue if his steps take him to the Arlington Street Church.

There, the Tuesday Evening Public Forum, now a decade old, has succeeded in keeping alive the spirit of free inquiry with a series of lectures this year which have drawn the largest crowds in the history of the forum.

It is not an easy job to supply a top-flight speaker week after week, especially when no financial remuneration can be offered, but the forum committee, headed first by Miss Christine Gainer, and later in the year by Mark Bert, has done so.

Forum topics reflect concern with some of the most troubling issues in America today — earth satellites, contemporary Russia, American foreign policy, labor racketeering, racial integration, threats to civil liberties, the Middle East, and existentialism.

Among provocative speakers have been Dr. Joseph Fletcher of the Episcopal Theological School, Cambridge, Mass., on "Medicine and Morals," who supplied some new slants on artificial insemination, birth control, and euthanasia; Prof. Paul Sandorff, Massachusetts Institute of Technology space scientist, who talked of satellites during the *Sputnik* uproar; Rev. Fr. Francis J. McDonnell, Boston labor priest, in a plea for understanding of labor's objectives; and a recent panel on the pros and cons of capital punishment, moderated by Dr. Dana McLean Greeley, minister of the church, who is a member of the Massachusetts Study Commission on Abolition of the Death Penalty.

Largely responsible for the high calibre of speakers has been the program chairman, Gordon D. Hall, himself an author and lecturer.

At the annual Easter morning breakfast of the church, Dr. Greeley presented the forum committee the "loyalty cup," awarded annually to that organization which contributes the most to the work of the church.

PARISH, PULPIT, AND PEW

The Community Church (Unitarian) of Summit, N. J., recently celebrated its 50th anniversary with a reception and dinner. The program carried this thoughtful message from the minister:

Here the architecture
Admonishes
Toward simplicity:
That flowers, arranged with care,
Be not profuse;
That prayers, said with grace,
Have brevity;
That thoughts, though venturesome,
Be ordered well
And reticent before the mystery;
That Beauty be adored
As Truth, and Truth as Beauty.

The city council of Youngstown, Ohio, recently passed a resolution to extend congratulations and thanks to the First Unitarian Church on the occasion of its 50th anniversary. The scroll, signed by Mayor Frank X. Kryzan and council members, acknowledges the effect of the church throughout the community in a civic as well as religious sense.

Three members of the Minneapolis Tri-U (youth group) were guests April 9 on Dave Garroway's TV show "Today." The young people, David Morton, Jerry Lewis, and Sharlene Laughton, took part in a religious discussion with representatives of other churches.

How do you read me? Loud and clear! So say members of the Unitarian Church in Charleston, S. C. At least so say those who heretofore have had difficulty hearing the service. A new sound system has been installed in the church.

Following are a few numbers which were eye-catching in recent newsletters:

● Rev. Waldemar Argow's First Unitarian Church of Toledo, Ohio, modestly boasts a timely problem. Space. It is having difficulty seating the Sunday morning average of 450 church-goers. Nice problem, isn't it?

● The First Parish Universalist-Unitarian Church in Waltham, Mass., padre-ed by Rev. John Cummins, welcomed new members in its newsletter as well as in church. Not news? We hasten to add that a resounding 36 persons clasped the right hand of fellowship on Easter Sunday.

● The First Unitarian Society of Sacramento, Cal., reported progress toward its new-church fund. The goal of $125,000 was well within sight, with a healthy $121,484 pledged.

From the Weekly Leaves, *newsletter of the Church of the Christian Union, Unitarian, in Rockford, Ill.: "Florence Sund, . . . church school director, will hold open house for the purpose of inspecting her new executive's chair. The . . .* article d'art *came from Gen. Omar Bradley's field headquarters and was used in the famous Battle of the Bulge."*

Unitarian Horizons, newsletter of the First Unitarian Congregation of Toronto, Ont., reports that thieves broke into the church office and did considerable damage in a vain effort to find money. *Horizons* explained with a note of apology and advice to future thieves: "The money isn't kept in the church office any more."

It doesn't happen only in books. The South Nassau Unitarian Reporter *announces that Rev. Lon Ray Call performed the marriage ceremony for Don Smithers and Sonia Gezairlian. They are the choir director and organist, respectively.*

Tantalizing announcement comes from Rev. Donovan E. White, minister of the First Unitarian Church of Erie, Pa. He writes: "The Parable of the Bricklayer is *so good* that I don't trust myself to even begin to do it justice. So . . . next Sunday the parishioners are in for a bit of a treat: we are having *five* preachers . . . instead of one!"

MARGARET F. LA MAR

40 PER CENT ABOVE GOAL

Rarely recorded in the annals of church fund-raising is a campaign that exceeded its goal by 40 per cent.

Such a record appeared likely this spring at All Souls Church, Unitarian, Greenfield, Mass., where more than $34,000 had been raised for renovation and remodeling in a

(*Continued on page 23*)

SALEM CHURCH RESTORES OLD 'WITCH HOUSE' GARDEN

When a great catalpa tree crashed in Hurricane Carol in 1954, it smashed the high board fence at its base and revealed a beautiful, neglected, old garden which the First Church in Salem, Mass., recently had acquired. The next spring, as men of the church sawed the tree into firewood and women cleared away the litter, they became aware of the opportunity to transform the famous 17th century garden for their 17th century church.

Throughout that first season, the hottest and the wettest on record, arduous work of devoted laymen carried out fundamental plans.

The broken fence was replaced by a fine, old, iron picket fence, which required all summer to scrape and paint. Many persons worked on it, but one family of six was particularly responsible. Young Dickie, 10, was our "forty-niner," with 49 pickets to his credit.

At the north end, a wisteria vine tangled through the ancient shrubbery. It was a shoot from the vine that covered a fine, Georgian, arched arbor which stood nearby long ago. We planned to restore the arbor.

The garden looked like a shipyard as the men "skinned" 12-foot posts and laid them about so that paint and creosote would dry. With them, they built a high wisteria trellis across the north end, with a frame in the center to train the wisteria for the arbor.

The next year, the arbor became a reality as a memorial to one of our most devoted workers, who had been taken from us during the winter in the tragic Swampscott train wreck. The arbor was planned by two architects of the church and built in the carpenter's shop of another member. A skillful young man mitered the moldings and turned the urn with loving care.

The first week of the project we gaily launched what proved to be a three-year program of moving tons of granite. Two half-ton steps from two 18th century houses nearby, with which our garden had been

MILLSTONE ARRIVES: A 200-pound millstone to be used as a fellowship table in Salem garden arrives from New Hampshire. Men rolled it from truck across fence onto six-foot cordwood cribs.

IT'S WORK TO RESTORE A GARDEN: Salem churchfolk found it hard work to restore old garden. Upper left, Emery Tanch, Jr., puts finishing touches on Walter Allen memorial arbor. Upper right, Dickie Dee paints picket fence with mother as brother, sister, and dog look on. Lower left, Terry Lowd and Michael Ebert remove boards after boxing 118-year-old, hand-hewn, paving blocks. Lower right, Marianne Burns, "aided" by Robin and Torrey picks petunias from terrace border built by Scouts.

associated for 200 years, were set as a floor under the arbor frame.

At that time, Salem's old granite railroad station, which was contemporaneous with the church building, was being torn down. We were given a handsome, 9-foot granite mullion, weighing one ton, from between two tower windows. It arrived for all to admire before an evening garden party. The next day, our men rolled it across the garden to be a step for a new terrace.

From the same source, we received 365 hand-cut, granite paving blocks, 118 years old. Four Boy Scouts, working for their "God and Country" national award, set the stones in a border around the garden, with upright merlons at accent points to echo the battlements on the church tower. The blocks replace the 18th century wooden alley boards and harmonize with the granite of the church.

Our latest granite moving project was a handsome, 2,503-pound millstone. Thirty-six laymen built 6-foot cordwood cribs to receive the great stone across the top of the new fence. Then they lowered it to the 3-foot level by jacks, rolled it across the garden, and placed it on a pedestal, where it became a permanent fellowship table. A memorial bronze sundial is being cast for its center.

After seeking suitable concrete benches, we found a 17-year-old youth among us to make them. We are delighted with their classic lines with the quatrefoil at the ends. Six of them were given by friends, as well as four wooden benches and a trellis for memorial roses, made by our men from pews of the old Second Church. Other gifts were handsome urns for the terrace, railings for the entrance, and a giant South Sea clam shell, brought back by a member.

Each season the women cared for the garden, aided by Kindergarten pupils and a Brownie troop. Many of the ancient, beautiful trees and plants are still with us. Many new ones have been donated, especially a handsome new Christmas tree; our minister's lovely, flowering crabapple, and a flourishing willow in the corner near the famous 17th century "witch house," to which our garden originally belonged.

ELIZABETH B. FREEMAN

FILLING IN THE MOLD: Chad Smith fills in a quatrefoil mold on end section of concrete bench. Chad is a direct descendant of Edward Norris, minister of the Salem church from 1640 to 1658.

GENESIS AND REVELATION

by JOHN G. MacKINNON

Out of the matrix of the universe
A multitude of things have issued forth.
Hot, swirling star-dusted random-
spread through space,
Pulsated by some vast and unknown
force,
Clustered in giant nebulae and whirled
For countless ages. Once again dis-
turbed
By stress and torsion born of its own
mass,
The fire-mist coalesced at scattered
points,
Swept up loose clouds and filaments of
stuff
Until the stars were born. Two wander-
ing stars
In fiery courses flirted, paused and
passed,
Each dragging from the hot entrails
of each
Great tides of fire and incandescent
gas
That flung through space in huge con-
centric waves,
And when, at last, the fire of this affair
Had died, and both had gone their
separate ways,
The offspring followed; planets cooled
and spun,
Circling the little star we call the sun.

Out of the matrix of the universe
Strange and fantastic things have come
to birth;
Must even now exist beyond our ken,
In distant reaches of star-studded space
Where we, to see or know or measure
them,
Must build such tools as we have not
yet dreamed.
On one small planet tied to one small
sun,
This little corner of the universe;
Great storms and cataclysms wrenched
the earth
To drive in slow parade across the vast
And measureless infinitudes of time.
At last, from hot but barren rocks and
seas
A strange and different something won
its birth:
Life, with its quenchless will to live
and spread.
In multiform array it swept the seas
And marched across the acres of the
land
To live, to breath, to struggle evermore
Against a grim, relentless circumstance;
To die, perhaps, but yet to be replaced
By upward surging life in other forms.
Great ice-sheets killed and scattered
living things,
Hot droughts left bones and fossils
mixed with sand
To be compressed and petrified, and
then
Dug up and wondered at by later times.
Deluge and fire and earthquake, as the
land
Upheaved and shook and sank beneath
the seas,
In restless search for equilibrium,
Bred into life a toughness and a power
Of adaptation to a rugged world.
Thus myriad forms have schemed to
stay alive
As life has met the challenge to survive.
Out of the matrix of the universe
Has come the puny creature we call
man.
When first he struggled upright, then
was he
But little more than shuffling, shambling
ape.
Yet, slowly in the measure of his time,
But swiftly by the clock of cosmic
hours,
He grew, and learned, and sensed his
inner power
Of thought turned to the taming of his
world.
He strove to bend it to his use and need
And not to quail before its ruthless
power.
He learned to talk and parley with his
kind;
To store up wisdom, passed from
mouth to brain;
To live together with his fellow men,
And plan and work with others of his
race
To win the goals he set his heart upon.
Stupid he is for all his hard-won arts,
And brutish still, yet no more so,
perhaps
Than one might well expect of such a
mime
Projected but a cosmic moment past
Into the glaring center of the stage,
With lines to say that must be im-
provised.
Bewildered, blinking, woefully con-
fused,
He flays about him with a stubborn
will,
Sometimes to help, sometimes to hurt
his cause,
But always in the hope that he shall
build,
Within himself and from his paltry
world,
A way of living worthy of his gifts;
That he shall fashion whatsoe'er he
deems
To be the high fulfillment of his dreams.

A crash program for education?

Hasty action without vision could reverse American progress of many generations

By RUSSELL R. BLETZER

The cry has gone up for more scientists. The accusing look has been leveled at our schools and universities — wincing self-consciously from accusing looks of years past. The traditional enemies of public education have renewed their battle-cry against "frills" and their demand for more emphasis upon the three R's. More fundamentals, and especially more mathematics, is to be the new rallying cry.

At first blush, there may appear to be some sense to such proposals. It might appear that our education of scientists has lagged behind that of the Soviet Union, since the Soviets have given such impressive proof of the advanced state of their science.

But there are so many other factors involved — both educational and political — that we should be ill-advised to succumb to the easy and alluring reasoning from the single cause. Complex social phenomena do not occur from one cause — ever. It would be absurd to jump to any conclusion as to our lack of scientific brain-power in the face of the monumental success of American and European physicists working at Stagg Field, Chicago, only fifteen years ago, to produce the first atomic reactor in human history.

The kind of thinking that produces crash programs is not distinguished for its clarity or vision. The very people who now decry and bemoan our shortage of scientists are the ones who applauded and encouraged the purge of scientists over the past decade.

Demonstrated ability in the field of competence was made secondary to an abstract notion of loyalty that was never completely clear. J. Robert Oppenheimer was removed from the front rank of physicists engaged in government work of maximum security. Yet in the opinion of his fellow-scientists and of George Kennan — a major foreign-policy expert — Oppenheimer was a loyal citizen. Kennan said of him:

> "You might just as well have asked Leonardo da Vinci to distort an anatomical drawing as that you should ask Robert Oppenheimer to . . . speak dishonestly."

Rev. Russell R. Bletzer is minister of the North Shore Unitarian Church, Highland Park, Ill., where this sermon originally was presented. He also has been minister at Needham, Mass., and Erie, Pa.

Looking back over our treatment of scientists in recent years, we may ask whether the problem is to educate more scientists in a hurry, or to give more respectful treatment to those we have.

When *Sputnik I* soared into outer space last fall, the *Chicago Tribune* rushed into print with the startling announcement that America's satellite secrets had been stolen and given to the Russians. The *Tribune's* interesting news was not picked up by other major newspapers. Perhaps it was too difficult to believe that we had any secrets to steal, since our own space satellite had not been launched. Or perhaps there was another problem in believing the story, caused by the fact that the alleged spies had been executed in 1953 and had been in prison for some time before that. If the *Tribune's* trial balloon had been more extensively quoted, we may be sure that another purge of scientists would have taken place promptly.

It must be remembered that the climate of suspicion has kept younger scientists from seeking government work, and has caused able men to leave, as they have seen the ordeal of Oppenheimer and the earlier one of Condon. As in so many departments of government, the withdrawal of some of the most brilliant minds is producing a standard mediocrity of persons with little imagination and less individuality.

Geniuses by assembly line

So much for the shortage of scientific brains, and some of the causes that are not to be blamed upon our system of education. What is likely to come of a crash program for education, designed to turn out geniuses on an assembly-line belt?

First and most frightening of the possibilities is that we may reverse all the progress we have been making in American education over the past generation. We have discovered and begun to act upon the principle that education is involved with what the child or adult learns, and not altogether with what the teacher believes he is teaching.

In other words, it is possible to *teach* mathematics to a three-year-old, but it is not possible for a three-year-old to *learn* mathematics. We could teach philosophy to chimpanzees and languages to dogs, but our teaching would not imply their learning. This major lesson was fast becoming one of the most hopeful beacons in our future. I hope that we do not move backward fifty years in order to appease the savage cries of the primitives.

Suppose, for a moment, that we do turn much more attention to arithmetic and mathematics in our schools? Suppose we go back to the good old ways of education in previous generations?

Shall we then produce another Albert Einstein? I doubt it. Einstein could not fit into the educational program of his school, and was considered retarded, especially in arithmetic and number skills.

Could we produce another Thomas Edison? I doubt it. He was dropped from school as a slow pupil, and his education was carried on by his mother. I don't know whether we should say that these men were lucky to have survived this ordeal, or whether *we* are lucky that they had resources other than the schools to encourage their minds to grow creatively and productively.

The qualities of our modern schools that are often referred to in scorn as "frills" are precisely the techniques for drawing out the individuality and salvaging the skill of the unusual child, the one who does not fit the pigeon-hole, who does not conform to a mass pattern. Occasionally it is this kind of child who grows up to be the man who invents something for which the world is grateful, or who discovers a great truth for which the world has groped in vain search.

Another modern trend which has affected the curriculum of our best technical schools has been to take them out

(*Continued on page 20*)

A liberal looks at anti-Catholicism

Acceptance, appreciation, fairness can help remove basis of sectarian tension

By PETER H. SAMSOM

A Unitarian minister recently gained the attention of the press by urging the full right of a Roman Catholic to aspire to the American presidency, and to have his claim respectfully considered by the people with no interference by the spirit of bigotry.

Irving Murray, our Pittsburgh, Pa., minister, said that "a Catholic, seeking the presidency, has a right to expect the nation to listen to him with open-minded interest." One stipulation that must be made, however, if a Catholic is to enjoy this right as anyone else theoretically does, he indicated, is that such a candidate must be unequivocally committed to the full implications of the First Amendment to the Constitution, which includes by implication the separation of church and state.

The stir caused by those remarks was significant. Should it be news when a Unitarian speaks out for toleration? Is this surprising, unexpected? Evidently so, when Catholicism is involved, and herein lies our concern as religious liberals.

The nub of it is this: in many an otherwise liberal American mind there lives today an active virus of prejudice against Catholicism, a prejudice that is not always included among the irrational hostilities liberals consider it their business to banish.

We have now had our attention drawn indirectly to this embarrassing condition. A prejudice against Catholicism has as little appropriateness among us as has a prejudice against Negroes, Jews, freethinkers, foreigners or women.

Other assurances are needed

To Mr. Murray's statement I would add this: he insists that a Catholic candidate for President be asked to clarify himself upon the matter of separation of church and state in general. It seems to me that in addition, any Catholic aspirant for the presidency must be asked to give specific assurance that he is not bound by the historic Roman Catholic position on matters of public education, birth control, medicine and censorship, but is ready to weigh all such vital questions in the light of democratic principles and social realities.

Dr. Peter H. Samsom, minister of the West Shore Unitarian Church, Cleveland, Ohio, recently preached this sermon at his church. He previously has been a Register *contributor.*

On each of these points there is real divergence between Roman teaching and American democracy. Any President is entitled to his own personal convictions, but there must be clear evidence that he is not mentally or morally bound by a prior loyalty to the authoritative disciplines of a church governed by a hierarchy whose policy-making is out of the reach of public opinion both within and outside of the church.

The added stipulations on questions concerning the public schools, medicine, birth control and censorship would apply equally, of course, to any aspirants for high public office, be they Protestant, Catholic, Jewish, Mormon, Jehovah's Witness, Christian Scientist, or Unitarian in faith. Such questions must be asked the more pointedly, however, of any man whose church has created for itself a public record on those matters, especially when the record arouses concern as to how free of prior discipline such a man would be if he held a position of high leadership.

Let me now turn to what I believe is one of the important and basic issues involved in this question. In Washington, D. C., a prominent news reporter told a Unitarian conference that the matter of Catholicism and the presidency could arise easily in 1960 to plague the Democrats, since Sen. John Kennedy is an active Roman Catholic and Governor Meyner of New Jersey is a lapsed Catholic. Not since 1928, when Gov. Alfred E. Smith was defeated by Herbert Hoover, has our country seen the religious issue strongly injected into a major political campaign.

If the issue should arise in 1960, Americans will face a test of their emotional maturity which they failed in '28. It was not only Protestantism that emerged victorious in that campaign with Al Smith's defeat. Among the hidden victors was bigotry, anti-Catholic bigotry all too reminiscent of the ugly hatred that has erupted in violence against Catholic Americans in earlier chapters of our history.

For many reasons, there is active tension today between Catholics and Protestants in our land. It is for the most part below the surface and concealed behind politeness, avoided in conversation and daily relations. The reasons for it are historical, theological, sociological, and psychological: it is a massive complex that runs deep and strong, and can erupt quickly in overt force.

This sectarian tension cannot be dissolved by ignoring or even by condemning it. My growing concern as a religious liberal is that among my fellow Unitarians, as well as among Protestants and Catholics in general, there is so little urgency to resolve the dangerous state of feeling between America's major religious groups. On the contrary, there is too often, among ourselves and among them, a willingness to feed the flames with added emotional fuel.

We need no reminding of the prejudicial attitudes toward those outside their faith that often are held and encouraged among Catholics themselves; but we do need to realize that anti-Catholic prejudice also does exist, in the liberal as well as in the Protestant mind, a dangerous blind spot.

'The anti-Semitism of liberals'

Years ago Peter Viereck remarked in one of his penetrating articles that "anti-Catholicism is the anti-Semitism of many liberals." The Jew has been for centuries the scapegoat of the Christian, while the liberal mind, largely free of that ancient delusion, tends to select Catholicism as its whipping boy, and to load resentment, suspicion, and blame on Catholics for the world's ills.

There seems to be a profound need in us to have a scapegoat, and the fashionable one among many Americans long has been Catholicism, with all its works and people. As always with a scapegoat, there are reasons for his being selected, a few good reasons and many more bad reasons. But reasons good or bad never justify the fact of this matter, which is that Catholics in America from the beginning have been the focus of prejudice, and still are — a prejudice that goes beyond even the demonstrable reasons for being on guard against hierarchical Catholic power in our democracy.

I urge that anti-Catholic prejudice has no place in our interdependent modern life where every hatred is packed with potential dynamite, and that heirs and representatives of the liberal spirit should be foremost in exposing and resisting it. This we have not been.

Effort to understand Catholic position is more useful than continued condemnation

Anti-Catholicism is no new thing in this land. It is an old, tragic and disgraceful story. The feeling is no longer violent, but it has changed only in form, not in extent or in essence. Non-Catholics would do well occasionally to refresh their memories about the persecutions which Catholics in this country have had to endure, for whatever reasons or non-reasons.

To retort, as we often do, that Catholics in South America are persecuting Protestants today, or that Catholic authority in the Middle Ages tried to stamp out religious variety with its Inquisition, is true but quite beside the point. Cleveland is not Colombia, and we live in the 20th, not the 13th century. Persecution and prejudice are spiritual crimes by whomever committed, but people cannot fairly be held responsible for everything that has ever been done by those who now bear or once bore their name.

It is even beside the point to hold that if Catholicism attained power in America today, it would institute a religious dictatorship and crush all competition and religious freedom. Such reasoning, too popular among Protestants, is best described as guilt by hypothesis, guilt by supposition, by expectation, and is no sound basis for placing special disabilities or even suspicions upon certain groups of people, let alone for hating or fearing them, no matter what quotations can be cited from occasional Catholic spokesmen to give substance to the fear of how they might act "if."

Catholics and religious toleration

In the early 17th century in Maryland, Roman Catholics were among the first Americans to insist upon separation of church and state and on religious toleration, though it is true that they and the Protestants who joined them in this did not extend this protection to include Unitarians.

In that situation, Catholics themselves needed toleration by others for their own survival, and they have not always been so enthusiastic about toleration in situations which found them more securely established and facing rising competition from others. But it is typical of most religious organizations to believe in tolerance in direct proportion to their own need of it, and I believe it can be shown that American democracy has had quite as much grief with varieties of Protestant intolerance as it has with Catholic.

The role of Catholicism in America has changed considerably in 150 years. Once a small, struggling minority on the defensive, it is today still a minority, but large, influential, wealthy, and more self-assured and confident of its own firm place in the American scene. It is difficult for us to remember today that some of the sorriest and most shameful episodes of our national story are provided by the anti-Catholic outbursts of the years before the Civil War, and we too easily forget what such experiences can do to their victims, how they can condition the victim's attitude, often for long decades afterward.

Those on the receiving end of such treatment do not easily forget. A minority once persecuted and hounded is slow in trusting fully the majority which once behaved thus toward it. Such a minority long afterward will answer hostility with defensiveness; it will reply to the memory of persecution with withdrawal and separationism, and will counter the suspicion of disloyalty or foreign domination with aggressive demonstrations of patriotism.

Memories of violence endure

The riots in which scores of Catholics were killed as recently as the 1850's; the burning of schools, churches, and convents; the looting of Catholic homes; the bigoted and fanatic excesses of the American Protective Association and the Ku Klux Klan; the restrictions on employment of Catholics in better jobs; the accusations of foreignness and suspicions of dire, dark plots — all those experiences which American Catholics have suffered at the hands of majority Protestant bigotry have been etched deeply upon the Catholic consciousness, and cannot quickly be erased. If and when they are, it will be more effectively done by fairness, forbearance, and acceptance than by continuing suspicion and hostility toward anything and everything Catholic. Wholesale, blanket condemnations of human groups are always and everywhere wrong, unfair and injurious.

More useful than continuous condemnation is effort to understand the Catholic position. A close student of the American religious scene, Will Herberg, describes in an interesting way the present Catholic attitude toward the American environment. American Catholics, he says, have learned to operate with a "double vision": they maintain an enclosed community within their own church and its complex of Catholic institutions, and they try to live in harmonious coexistence, if not coöperation, under the benevolent aegis of American democracy.

The earlier separatism that arose out of the needs of a persecuted and submerged minority has changed into a different kind of community separatism, more in keeping with the emerging structure of American society. Today, a vast network of Catholic institutions, from parochial schools to labor unions, reflects this condition of "double vision." The network constitutes a self-contained Catholic world where the discipline of the faith rules supreme; but it is also Catholicism's chosen way of participating in the total American community, and of making its contribution to the total resources of American life.

Catholic parochial schools are a prime illustration. Three million American children are separately educated in the atmosphere of Roman authority, yet at the same time they and their superiors consider themselves to be loyally a part of our American culture, whatever reservations they may hold concerning some aspects of it. That Catholics are making a real contribution here, despite their separatism, seems to me beyond reasonable question, though I recognize the serious problem raised by their parallel system of education and by the claims it makes for public support.

To state it in baldest form, what would the American public school system do with an additional three or four million pupils to find space, teachers, and buildings for, if the Catholic church were to close its schools tomorrow? Our public schools today have nearly a million children on half-day sessions, cheated out of a full education by the pressure of inadequate facilities. There is a shortage of 135,000 elementary and secondary school teachers. Are we ready to urge the closing of Catholic parochial schools with their three million pupils? What would we do with them if their church suddenly ceased educating them?

This is no valid argument for support of Catholic schools from public funds — but it is, I believe, an example of Catholicism's double role: separated from and contributing to American life.

Only a century since attack

Non-Catholics should remember, while they are looking askance at this strong separatist tendency of Catholic institutions, that it is only a century since Catholics were being attacked by Protestant mobs and excluded from desirable employment.

Catholic defensiveness at first bred Catholic solidarity and aggressiveness, and today the residue of it, softened down from its familiar old fierceness, nevertheless ensures the continuance of a certain amount of Catholic aloofness; while, curiously to behold, in recent years the Protestant majority, parts of it scared witless by Catholic growth and unity, has itself been turning defensive and

(*Continued on page 20*)

The changing South

Industrialization, urban values bring problems; non-explosive adjustment challenges leadership

By EDWARD A. CAHILL

Change is a universal characteristic of life. In this sense, the fact that the South is changing should not excite any special comment.

Yet, even the casual observer is struck by the depth and impact of social change in the South. For some reason, the changes which are occurring throughout the region, although not unique, seem significantly serious in a unique way.

The most dramatic and traumatic change in the South has been the shift from a completely agrarian society with a semi-feudalistic character to one which is attempting to strike a balance between industry and agriculture, between an urban and a rural culture. This has meant more than mere industrialization. It has meant a sudden shifting of values — the destruction of old values and the building of a new value system before the old has departed.

The rapid advance in electrification, for instance, has had widespread implications. It has meant that even the areas which are predominantly rural have been saturated with urban values imported by radio, television, and drive-in movies.

The old homogeneity is gone

All of these changes have produced concomitant changes in individual and family life. Increased mobility available cheaply to all, the lack of geographical stability which results, the tension between old and new values have fragmented family life. The old homogeneity is gone and nothing has taken its place.

With fairness it can be pointed out, as it often is, that every problem facing the South is a national, if not a world, problem. Ralph McGill, editor of the *Atlanta Constitution,* has observed that what we are going through in the South is a world-wide revolution which has come to focus in our own backyard on the problem of race. He goes on to say: "Many a sincere Deep South southerner does not know or refuses to admit that world forces are at work in the American race problem as they are in Asia or in Africa. Somehow, to him, his present harassments are all a sinister business brought on by an organization called the NAACP. He feels that a proper government would put it in jail or order it to go away and then everything would again be as it was."

Rev. Edward A. Cahill is minister of the United Liberal Church (Unitarian-Universalist), Atlanta, Ga., and director of the Department of World Churches of the American Unitarian Association.

One of the paradoxes of this situation is that those who shout the loudest and who put up the money for the White Patriots and the Citizen's Councils are those who are most responsible — however unwittingly — for bringing the problems of the South into sharp and critical focus. They are the ones who have organized industrial development committees, who have initiated programs of special privilege for new industry, who have gone north seeking venture capital. As a result of their energy and initiative, the South has been electrified, urbanized, and industrialized at an unprecedented rate.

As I see it, there are two reasons, among others, why the problem of change is different in the South from what it is or has been in other parts of the country. It is always dangerous to single out one or two factors to explain a complex phenomenon of social change and only an amateur would venture to do so.

The first reason involves the unique, if not peculiar, history of this region. The South has developed a culture of its own, with its own supporting mythology and with its own identity which takes emotional precedence to national identity. The second reason involves change. Change in the Southland has been so rapid, so widespread, and so recent that the resulting problems differ in kind rather than just in degree from those facing other regions.

During the War between the States, the South, basically a frontier territory recently snatched from the forests and from the Indians, gained an identity of its own. The war rapidly produced and crystallized a local regional patriotism and a highly developed sense of national consciousness. All nations have a supporting mythology and the South in the stress of the war assembled one of its own. Although the myth has been discredited in large measure by southern historians and scholars, shreds of it remain to confuse the South as it faces up to its contemporary crisis.

The South is the only region in the United States where it is important to apologize for not having been born in it. During the past six years, whenever I have had occasion to speak on a subject that might touch the sensitivities of the South, I have introduced my remarks by stating, "I'm not a native-born southerner. I'm from the North and we had better understand that I understand that." Then I have been free to go on as an alien and an outsider, and personal courtesy and a great deal of generosity in the reception of my opinions have been extended me.

The fact that the South is a separate culture in America with its exclusive mythology, that it is a nation within a nation, is a significant factor in understanding the dimension and depth of the current problem of race.

As for the change, it is all around us in the South. Boom talk is in the air; it is the thing of which we as a region are most proud, and at the same time most anxious. The Chamber of Commerce atmosphere, the industrial development committees, the weekly reports on growth, the constant talk of perimeter problems and metropolitan development, all indicate how recent the change is and how suddenly it has come upon us.

We are all concerned with race, that volatile problem which is the focal point of all that we have been saying. Everywhere we turn in our attempts to meet the challenge of change we face the problem of race. It is not too much to say that race is the focal point of a social, cultural, world-wide revolution. We are all concerned that this explosive problem be met creatively and constructively, not only in the South, but in the country as a whole.

Will South sabotage destiny?

It can be said with some assurance that history will not be turned back on this point. Many of those who shout loudly today will admit in private that they recognize the inevitability of the patterns of change which are in process in the area of race relations in the South today. The South will either meet this problem with integrity and principle or it will sabotage its own destiny as a great region taking its rightful place in the United States of America.

There has been a lot of talk about moderation and gradualism and it is too bad that these very fine words have been

(*Continued on page 21*)

Do we expect too much of our ministers?

Emphasis on group techniques and church promotion obscures ministry's traditional roles, goals

By CHARLES W. EDDIS

Rev. Charles W. Eddis recently became minister of the Montreal Lakeshore Unitarian Fellowship, Point Claire, P. Q. The accompanying article was written when he was minister of the Unitarian Church of Edmonton, Alta. He also has served as a minister-at-large for the American Unitarian Association.

What is a minister? What is a minister supposed to do in today's churches? What does it mean to be a minister in a Unitarian church?

These seem like simple enough questions, but they are difficult ones to answer. We no longer have an adequate definition of what it means to be a minister. This should be a matter of concern to ministers and laymen alike.

In the Summer 1955 issue of *Religion in Life,* J. Stanford Smith, a Methodist layman and businessman, tells how he consulted the chairman of the "pulpit study committee" of a neighboring church. The church had spent 10 months looking for a new minister.

"What," Mr. Smith asked him, "do you expect from a minister?"

"Our 20-man committee doesn't quite realize it," began the reply, "but from our meetings I'm sure that to satisfy us fully, a minister must be an outstanding speaker, skilled teacher, master politician, musical expert, trained psychologist, athletic director, funeral director, building expert, natural-born leader, and top-notch business executive — who is an expert in budgets."

"Angel Gabriel is not available"

To all that I can only add the words with which a pamphlet issued recently by 25 Beacon St., "What a Church Expects of a Minister," begins and ends: "The Angel Gabriel is not available for a pulpit this year."

Dean Sperry of Harvard Divinity School used to put it another way: "Some churches would not be satisfied with Jesus Christ himself." I am sure they would not be. Jesus did not subscribe to *Church Management* or *Adult Leadership.* He had not heard of Bethel, Maine.

What are ministers for? What is the chief task of the ministry? We can ask a descriptive or a normative question. We can answer either by trying to generalize from the patchwork of activities which make up a minister's week, or from some sense of what ought to be.

The statements promulgated by the American Unitarian Association are a mixture of both. They are expectations, and demanding ones. When I saw one list of personal characteristics and abilities required of aspirants to the Unitarian ministry, I felt that they might have appended the words: "Human beings need not apply."

According to the before-mentioned pamphlet, ministers are expected to shine with proficiency in the fields of preaching, worship, pastoral care, community service, denominational interests and activities, social action, religious education, and youth work. In addition, they are expected to be church administrators, promoters, and organizers.

The Unitarian Ministers Association expects of all Unitarian ministers high standards in their relations with their individual churches, their communities and the general public, their fellow ministers individually and collectively, and their denominational conferences, regions, and associations.

One gets the impression from the pronouncements that unless you are a willing workhorse you are, to put it plainly, a stinker. Of course, it's never put that way.

Six years ago, I left the Boston area because of the organizational demands in the ministry there. While attempting to obtain a theological training at Harvard, I also was devoting too much time and energy to my duties as student minister of a suburban church. In addition, I can recall seven committee positions in the conference and denomination which demanded their share of attention.

It was one of the most enjoyable and satisfying years I have spent, yet I left it all and went west. I was disturbed by the realization that I was living off my spiritual capital. I saw no way to complete my theological studies adequately, and continue the work I was doing. There was not enough time to read, to think, to mature spiritually.

In Edmonton, Alta., I thought I would be far from my previous hierarchical concerns. Its remoteness brought a sense of isolation, but also the hope of time for religion. As Unitarianism spreads and grows in western Canada, however, I find myself once more crowded in by worldly considerations. Once more I have the feeling that the Unitarian church is the place where the willing soul finds so much work to do that he forgets about the religious concern that brought him to our free fellowship in the first place.

When I am busy, I often work six days a week till nearly midnight, without one full day of rest for a month at a time. The evenings are busiest of all, with visiting, community activities, church activities, committee meetings, and occasionally even administrative work that cannot be done the next day.

I don't mind the hours. If there were only more hours in the week, or if only I could devote more time to any one thing, I am sure I could make a reasonably good job of it, and I would be satisfied. The heart-breaking experience is not having enough time to do any one thing properly. Had I time, I think I could prepare good sermons twice a month. Had I time, our church services could become moving experiences. Were I hired as a full-time organizer, our church could become a beehive of activity and a strong healthy institution. Had I time, I could become a friend and spiritual companion to many people associated with the church.

Ministers become specialists

Ours is becoming an age of specialization. Dr. Ralph Sockman observed in an article that in his church were many members with medical degrees, but there was not one of them he could call his family doctor. The general practitioner was becoming an extinct species.

Many ministers are general practitioners at heart. But they are fighting against the tide. Specialization is entering their profession, too. In no phase of the ministry are former standards adequate, save in preaching.

Increasingly, ministers are expected to perform in highly trained and specialized roles. They are expected to be psychotherapists, group workers, efficient business administrators. The trouble, in most cases, is that the same individual is expected to specialize in all the different fields.

The task of the ministry is changing. Apparently we no longer are primarily interested in preachers. What we want are group workers, builders of institutions.

(*Continued on page 22*)

Why baptize Unitarians?

Wonder of birth, dedication of parents and church offer new meanings for ancient rite

By JOHN RUSKIN CLARK

Why do Unitarians continue to use the ancient ceremony of baptism or christening?

Several years ago I had occasion to ask twenty Unitarian and Universalist ministers this question. First, I asked them why they thought religious liberals still asked to have their children baptized. Most of the ministers said it was because "it's traditional," or "out of custom," or because it is "a pleasant convention." A reason ministers often heard from laymen was "to save my child the embarrassment of admitting he was never baptized." Surely such reasons as these are not sufficient for continuing an ancient tradition in a church that aspires to be rational in religion.

I also asked the ministers what in their opinion was the significance of the ancient ceremonial of baptism for these days. They gave a variety of answers which, taken collectively, define a meaningful activity.

Act of reverence for creation

Baptism is, in the first place, a celebration of one of the recurring miracles, the birth of a new life. It is thus an act of reverence for the power by which we are created and sustained.

When a child is publicly given a name, the dignity and individuality of the child is recognized. A name designates the unique identity of a new person. Addressing a person by name is an act of recognition, while forgetting a name is felt to be a slight. The service clubs exploit the potency of using the given-name to establish an intimate relationship. Remember the delight with which a child becomes aware of his very own name, and the satisfaction he receives in seeing it written, a pleasure adults still derive from seeing their name in print, or on a marquee. Among the orphans of war and revolution, there is nothing so forlorn as the nameless child. Bestowing a name on a child is an event of significance . . . worthy of public celebration.

Rev. John Ruskin Clark, minister of the First Unitarian Church of San Diego, Cal., has been a frequent contributor to the columns of the Register.

When parents bring their child to be baptized according to the usages of a church, they publicly dedicate themselves to raising the child in the values and meanings cherished by that community. By presenting the child to a congregation, the parents also acknowledge that the child is more than a private possession, but is a new being in whom the community has an interest. Since the child with others of his generation will grow to assume the responsibilities of the society, the society has a concern that the child shall sustain and transform the way of life that society cherishes.

When a child is presented to a congregation, the community also assumes a responsibility. As representatives of the total community, the members of the congregation pledge the child the guardian love and care of the church and the community. This means not only providing facilities and a program in which parents may cooperate in giving the child religious education, but also assuring the child the best possible opportunities for education in the public schools. Moreover, it means that they will seek to provide a good environment for the child to grow in, including healthful, wholesome surroundings.

Society signifies acceptance

Finally, the ministers felt that the rite continued to serve to welcome the child into the community and to assure him a place in it. In more primitive societies, this public acceptance of a child into the rights and privileges of the society was more obviously significant. It included access to the tribe's food supply. In our relatively complex society, it is well to remind ourselves that in welcoming a new child we are also making room for him in our society — room for him to make a living in it.

This may be what ministers think happens when a child is baptized, but what has all this to do with the traditional ritual of baptism or christening as we have known it?

The origin of baptism in the Christian tradition is traced in the New Testament, to the activities of John the Baptist at the River Jordan, where John invited all to prepare for the coming of the Kingdom of Heaven by repenting and being baptized in the river. Among those who came to be baptized, so the story goes, was Jesus of Nazareth. There is no evidence that Jesus ever baptized anyone, but early in the Christian community, the practice of adult baptism became common. It was apparently a baptism by immersion, and it was a culmination of preparation for accepting the Christian way of life. It required a decision, and was a symbol of the "renewing of your mind." The sacramental bath was an outward sign of an inner cleansing by repentance. Only the Baptists today carry on the tradition of baptism as an adult decision, based upon deliberate intellectual assent.

The careful preparation for joining the Christian fellowship by baptism did not long prevail. After Christianity had been adopted by the Roman Empire, by choice of the Emperor Constantine, the painstaking consecration of the individual was supplanted by hurried mass baptisms. Whole villages and towns were baptized, including children. The period of instruction was forgotten. In the wholesale conversions, Christianity was taking in pagan peoples with pagan superstitions. As so often happens, the converts were not Christianized; the Christian church was paganized.

Rise of infant baptism

From the early practice of adult baptism, how does it happen that most of the churches in Christendom now practice infant baptism? Briefly, as Christianity spread through Europe, the missionaries were alarmed to learn that the pagans claimed that they had already been baptized. A water baptism was practiced on children at the time of naming to ward off evil spirits. It was partly a rite to exorcise demons. To compete, the Christian church had to adopt infant baptism.

The custom of infant baptism arose, not from sources in the Judeo-Christian tradition, but outside it. For some time, the church leaders discouraged infant baptism. But folk-ways have a history of prevailing over practices promulgated by religious leaders. Thus, the close connection of baptism with the expulsion of evil comes not from Christian origins, but from the demon-ridden environment in which the church spread.

It is still significant to celebrate the advent of new life — thus the 'naming service'

At the same time that infant baptism was coming into vogue in competition with pagan practices, a system of sin and salvation was developing within the church which rationalized the rite. According to this theory, people were born in original sin inherited by the process of procreation from the first sin of Adam and Eve in the Garden of Eden. Baptism became a sacrament by which the child was cleansed of this inherited taint. Should the infant die before this sacrament was performed, his soul was doomed to everlasting torment in hell.

Still, the importance of instruction as a preparation for entering the Christian fold troubled the church fathers. In lieu of the candidate for baptism receiving instructions, a substitute was found in God-parents. God-parents were instructed, and vowed at the infant's baptism that they would pass on their instructions to the child when he came of age to understand. In the Episcopal Prayer Book today you will find this usage continued.

Natural function of God-parents

However, I feel that God-parents may have a natural function quite aside from their doctrinally assigned role. Just as a couple being married may desire to have their most intimate friends stand with them and share in the service, so parents may wish to have close friends share the occasion of a baptism with them. They may wish to have friends or relatives, who have taken a personal interest in their child, act as sponsors for their child and share in the festive occasion of naming the child.

In the 16th century the Protestant Reformation renounced the sacramental interpretation of baptism. However, Luther and Calvin could not advocate a return to the New Testament custom of adult baptism because a radical sect, the Ana-Baptists, had pre-empted this custom. The leading reformers were unwilling to be identified with the extreme social and religious reforms of the re-baptizers.

They continued infant baptism but denied that baptism automatically conferred the redemption purchased by Christ's death. Such redemption was obtained, they insisted, only by adult faith in Christ's redeeming power. Infant baptism was, they said, a sign of God's goodwill toward children, or, as Luther claimed, an imparting of the power of faith in children.

What have we to do with such a rite? If baptism is either a sacrament to wash away original sin, or a ritual to predispose a child to faith, it should be abandoned. And a return to the original custom of adult baptism is beyond our desire, not only because we would be reluctant to subject ourselves to immersion, but also because the significance of adult baptism has been taken over in the act of joining a church.

But we are not yet through with infant baptism. What of the fact that it was a custom that preceded the development of the Christian sacrament? If we look up "baptism" in the Hastings *Encyclopedia of Religion and Ethics*, we find that the custom is universal. It is a rite performed for infants in all parts of the globe, in varying religions, but with a common pattern. There may be something natural, some spontaneous expression of human needs and feelings, in a rite so widely celebrated.

The Teutonic tribes of Europe had a baptismal rite long before Christian influences reached them. The ceremony took place immediately after birth with the father sprinkling the child, giving it a name, and consecrating it to the household gods.

Anthropologists have found examples of similar rites among the tribes of Africa. Among the Yoruba Negroes, at the birth of an infant, a priest consults the deities to determine which ancestor means to dwell in the newborn child in order to determine which name shall be given to it. A naming ceremony is then held at which the child's face is sprinkled with water from a vessel which stands under a sacred tree.

Among the tribes of the Gabun, when a birth has taken place, the fact is announced by a public crier who claims for the child a name and a place among the living. Representatives of the tribe then promise that the child will be received and will have a right to the privileges and immunities of the tribe.

When a Loanga infant is three or four months old, he is sprinkled with water in the presence of all the dwellers of the village, and he is called by the name of an illustrious ancestor.

On the other side of the world, in Sumatra, a new-born child is carried to the nearest stream by the men of the village, and the father dips it into the water and gives it a name. In Tibet and Mongolia, the infant when ten days old is taken by a Buddhist priest, consecrated by a formula, dipped into a vessel of water three times, and called by its name. In Japan the custom was to give the child a name when it was a month old, water being sprinkled on him.

In China, the Taoist priest bathes the child in water in which onions, garlic, celery, and other things with magical properties, are soaking, and then bestows a name upon him. And among the Buddhists in Ceylon and Burma, on the fourteenth day after birth, the child is named and its head washed for the first time in the presence of relatives and friends.

In our own hemisphere, when the missionary priests came among the Peruvian and Aztec Indians, they were shocked to find a rite already practiced which so closely resembled Christian baptism that they firmly believed that the devil for his own ends had mimicked the sacrament.

There are common elements in these infant rites. The naming of a child is a public occasion. Water is used either as an actual cleansing agent or symbolically. And, either explicitly or implicitly, the child is recognized and accepted by the family, the community, or the tribe. These elements are not so strange to us. Even the use of water can be a symbol to us, if not of spiritual purification, of the purity and innocence of the children who are presented to us.

Modern meaning of ancient rite

Before we answer the original question of why religious liberals continue using the ceremony of baptism, we may first ask ourselves whether it is still significant to celebrate the wonder of new life. We may ask ourselves whether it is meaningful for parents to acknowledge publicly that they are not alone concerned with the way their child develops, and to pledge themselves to raise the child in the values shared by the community, and for the community to accept the child and responsibility for his nurture and welfare. If so, there may be validity in continuing the ancient and universal rite, quite apart from Christian orthodox explanations or liberal religious euphemisms. It may be that baptism has generic significance to be found in the elemental experiences of the human race. It may be that the ancient rite can still in our own day explicate the significance of a new human being.

If you agree that this rite is still worthwhile, we have another problem: what to call it? The term "baptism" is for many of us so loaded with the sacramental superstitions which we have rejected that we are no longer comfortable in using the word. If we turn to what seems to be the more innocuous word. "christen," which is generally used, even to name a ship, we are yet haunted by the root meaning to Christ-en, "to make a Christian," or to name in Christ. If we are to *eschew* the usual interpretations of the rite in favor of the plain, generic meanings, we may prefer the plain descriptive term "naming service."

In the commonplace experience of naming a child, we have an occasion which can dignify and enhance the meaning and value of life.

Crash program for education?

(*Continued from page 13*)

of the category of advanced vocational schools and provide the roundness of the liberal and classical emphasis in their scientific and engineering training. Massachusetts Institute of Technology and other schools of engineering have been enlarging their English departments, their departments of history and the social sciences, in the hope of graduating educated men and women, not merely trained technicians.

Dr. James Luther Adams, a Unitarian from Chicago recently added to the staff of the Harvard Divinity School, gave the convocation address at the beginning of the fall term last September. In it he called attention to the early purposes of the Puritan founders of Harvard, preserved in a statement inscribed on one of the gates of Harvard Yard:

> "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the Civil Government: One of the next things we longed for, and looked after was to advance learning, and perpetuate it to posterity, dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the dust."

The liberal concept of education

The liberal conception of education, not alone for the clergy, but for all men, was the foundation for all higher education in America. It is a conception toward which even the scientific and technical schools have been advancing. It was a conception that pervaded the training of physicians early in the 20th century when budding doctors were required to do four years of college work before entering medical school.

This liberal conception of education is based upon the assumption that to become acquainted with the best thought and literature of the past is an enriching experience leading to the flowering of human intellect and character. It is not specific as to vocation; it is not doctrinal as to ideas. It encourages curiosity, individuality, and a hunger for truth. It has never flourished under censorship or coercion of the mind.

Because of its nature, liberal education would be the first casualty in any crash program for education in America. Crash programs are not designed to produce educated men, but technicians, and obedient, docile technicians at that. If we are somehow cajoled into setting up assembly-line procedures for mass educating scientists, we shall find our educational system violently shaken from kindergarten to college. What is now a regular harassment of the public school system by special interests would become a full-scale demolition in the hysteria of a crash program.

What will ferment bring?

During the coming year, we may expect to see and hear much ferment on the subject of education and what, so to speak, must be done about it. Out of the ferment will come the decisions that will determine the direction of our future educational policies — whether we shall continue to make the aims of liberal education our goals, or whether we shall attempt to condition the reflexes of human beings in such ways as to make them useful for carrying on prescribed tasks in an efficient way.

Out of the ferment will come other results, good and bad, for it appears that America finally has awakened to the importance of education. The awakening may be sudden and panic-stricken, but it will be a long time, I think, before we take our schools and our teachers for granted. The attention we henceforth direct toward schools and teachers may not all be beneficial, but it will be intense.

One of the benefits that may come out of the tumult and the shouting will be an increased possibility of federal aid to education in every state. With national security now fixed in the public mind to the image of schools turning out scientists, there will no longer be indifference toward how schools obtain their funds in Alabama or Mississippi. With federal aid to schools, there can be some relief in local tax rates, without impairment of the schools' quality. With federal aid to schools, integration can proceed in orderly fashion in the South. In backward areas, opportunities will be increased for all children.

Scientist must be a whole man

Max Ascoli's editorial in a recent issue of *The Reporter* magazine discusses "Minds on Trial," comparing the similarities between the heresy trial of Galileo and the loyalty investigation of Oppenheimer. In a reasoned and intelligent manner, he discusses the scientist as a whole man, with his own conscience to contend with. He observes sardonically: "A scientist who works for the government and does not want to be considered a security risk is well advised if he drops the habit of taking counsel with his conscience."

But the heart of the editorial, as it pertains to the subject with which we are concerned today, is found in these words:

> ". . . There is something else to be done here and now aside from catching up with Soviet technology or giving a better foundation in mathematics to our children. We need a greater respect for ideas among the largest possible number of our citizens. The realm of the intellectuals is as essential to the survival of the nation as the realms of business or of labor. It must become strong, responsible, self-governing. There is no greater or more urgent need in America today."

The respect for ideas has fallen into decay in our land. From scorn for "brain-trusters" to contempt for "eggheads," we have muddled along in a fogbound notion that ideas at best are a little ridiculous, and at worst, dangerous.

We ought to sow the seeds of good and honest learning, gathering the crop as a whole. If we prune the plant too closely, we may lose it altogether, for the mind cannot flourish except in the whole man.

A look at anti-Catholicism

(*Continued from page 15*)

shrill, and in rightly insisting upon separation of Church and State, often does so in extreme and literal ways that are simply not possible in our closely interwoven society. Too often Protestants have kept alive the old anti-Catholic slogans to the effect that all American Catholics are minions of a foreign power and that they threaten to "take over" the country and subvert our institutions.

Far be it from me to minimize the seriousness of the problem. But I am urging that the tension arising from this situation is not alleviated by the persistence of large numbers of non-Catholics in unreasonable and prejudiced attitudes toward their Catholic fellow Americans. It is sometimes alarming to note how prevalent among otherwise liberal-minded people is this rigidly hostile feeling toward all things, policies, and people bearing the name Catholic. It should strike us as odd that people who resist prejudice and fight it on other fronts should frequently be silent about anti-Catholic prejudice in their own midst.

Too many good people are more interested in attacking another religion than in working for the historic American principle which insists that all religions be equal in the eyes of the law and equally out of reach of the public treasury.

It is painful to have to admit that a good way to become unpopular in some professedly liberal circles is to say a friendly and appreciative word about Catholics — for example, about the notable courage of Roman Catholic bishops in America in taking the strong

stand they have taken for racial integration in the schools. I salute the Catholic record on matters concerning full equality of opportunity in employment for all, regardless of race, creed or color, and I have been stirred by the outspoken efforts of Pope Pius XII to encourage viable disarmament and nuclear sanity on behalf of all humanity. When Catholics contribute to social progress and throw the immense weight of their influence behind the forces for social decency, liberal-minded people should be as quick and as glad to recognize and honor them for it as they often are to pounce upon evidences of Catholic authoritarianism and power-seeking. There are liberal minds and liberal tendencies within Catholicism as in all religious groups, and we should encourage these elements with recognition and coöperation.

To ignore the fundamental differences in religious and social philosophy that exist is of course unrealistic and dangerous; but even Paul Blanshard urges, in his newly-written and up-dated version of his famous book of a decade ago, that American Catholic people are, by and large, democratically-minded, though they do not have any part in guiding the policies of the Catholic hierarchy. To act as if there were no distinction, as if Catholic people and Catholic policy-makers were one and the same, is to ignore reality and to miss the sure benefits to be gained by appreciating and encouraging progressive tendencies wherever they appear among our Catholic friends in America.

But more important, if we object to the actions of any group in our society, we should do so on the basis of sound principle rather than by an automatic prejudgment. The real trouble with prejudice is not that it is anti-something; everyone with any backbone at all has to oppose whatever threatens the values he holds highest. The real trouble with prejudice is that it knows no principle but blanket condemnation; its antagonisms are not rational or principled, but automatic, irrational and wholesale.

It is good sense to weigh as impartially as possible the record of a religious group with an eye to how it has furthered or hindered the public welfare, praising generously where praise is due and criticizing vigorously where there is cause for criticism. But it is prejudice to indulge in criticism only, and to remain silent or look the other way when praiseworthy deeds are done by those whom we criticize, and it is prejudice to pay no heed to the historic reasons why a once-persecuted minority still displays some of its old feisty aggressiveness and understandably dreams of a day when it may be strong enough to laugh off all opposition.

If the memory of hostility can arouse aggressiveness and feed dreams of power, as our knowledge of human nature assures us it can, then the reducing of hostility by appreciation, acceptance, and fairness can help in time to remove the foundation from such aggressiveness. It is no accident that every important religion mankind has known has taught as its central ethical principle that we must seek the good even of those who we feel have injured us or aspire to do so.

A wise Jesuit priest said the truth: "Prejudice never learns what is true, and never forgets what is false. To conquer it is to win the most difficult battle."

The changing South

(*Continued from page 16*)

appropriated and misused by those who would prevent all action. It is a fact that they are now used to sabotage programs of action. In the context of the South today, talk of gradualism or moderation means do nothing, sit on your hands and wait. For my purposes, therefore, I propose to use the terms revolution and reconciliation to describe the alternatives open to us.

Both revolution and reconciliation deal with change. Revolution, as I shall use it, describes rapid change to the point of explosion. The explosive point reached in revolutionary change removes it from the category of evolution. Reconciliation, as I shall use it, describes a non-explosive manner of dealing with an explosive situation.

In the long past of man's history change of any considerable dimension has almost always meant revolution. In one sense the history of mankind might be likened to a series of volcanic explosions: tremendous thrusts of an explosive nature, then the gradual cooling of the hot lava until the pressure underneath is built up again to the point of a new explosion. Democracy represents a gigantic experiment in government designed to make change possible without explosion or revolution.

In an atom bomb fissionable material is brought together and unleashed. The uncontrolled nature of the reaction constitutes the explosion. When atomic energy is used for power the same process takes place with this difference: controls are injected so that the process is channeled into constructive directions. This is what I mean by reconciliation.

Will there be revolution — violent explosion, bloodshed and civil strife with all of the risk to the entire social fabric of a region? Or will there be reconciliation — controlled change, the harnessing of the dynamic of history in the building of a regional culture which is in gear with the evolutionary development of our national culture? This is the basic question facing the leadership of the South.

With all of the Citizen's Councils and the Kaspers, with Clinton and Little Rock, we are inclined to forget the deeply-rooted factors in the culture and mythology of the South which will contribute to the reconciliation of the race problem. As Wilbur Cash points out in his amazingly penetrating and objective book, *The Mind of the South,* the southerner possesses much that is positive that will be brought to bear upon the crisis.

In the South there is a deep conviction of human worth and dignity. It is here that we find the last stronghold of individualism. It was here that the tree of liberty was nurtured. It was this region that produced Jefferson, Madison, Patrick Henry and Andrew Jackson.

In the South, also there is a strong respect for law and order, and a simple, uncomplicated, unreflective devotion to "religion." Certain aspects of this religion may not appeal to the sophisticated, but it remains a positive force.

This is the way these three factors work together. Tradition tells the Southerner that man is a creature of dignity and worth — that he is capable of glory. The Constitution, which he helped write and to which he is loyal, tells him the Negro is a man. His religion tells him that all men are the children of God and are brothers. Man is capable of glory. All men are equal. The Negro is a man.

At the moment this compound has thrown the Southerner into confusion. His spurious rationalizations based on his false mythology are falling apart. His need for inner consistency and unity, however, is a forgotten ally of change through reconciliation.

The people of Clinton, Tennessee — while in favor of segregation — voted four to one for law and order on the day following the beating of the Baptist minister. When we "view with alarm" we should remember the allies deep in the heart of the South — the tradition of freedom, the dignity of man, and the loyalty to law.

We can be reasonably sure that the changing South will continue to change, that it will change for the better, and that as it faces up to its future its virtues will overcome its faults. The demagogues and the courthouse boys are fighting a desperate rear guard action and what is more important, they know it. Few great problems are really "solved." People of good will go on ameliorating them, reconciling them, until finally they cease to be major problems.

This process of amelioration, of reconciliation through the democratic method of controlled change is underway. The handwriting is on the wall. The day is not far off when all men in this great nation of ours will face each other as brothers with dignity, with glory and with justice.

Expect too much of ministers?

(*Continued from page 17*)

We are forsaking the traditional theological school for the Harvard School of Business Administration and Bethel, Maine.

I wonder, half in earnest, if, in another generation, the Unitarian churches might do better to look for their professional workers in the training grounds of the YM- and YWCA? Do we not want, first of all, social workers specializing in case work or group work? Compared with these skills, will not the traditional skills of the minister be secondary?

I fear organized liberal religion runs the risk of becoming like the modern car with the 300-horsepower engine, which has no highways on which its power can be used safely and no driver who really knows where he wants to go and why.

I'm afraid that as we become more proficient in harnessing the power of institutional means, we shall become less self-conscious and purposeful about institutional ends. We badly need a few sour theologians as spiritual leaven in our dough. We need thinkers who have the time as well as the ability to think about more ultimate goals and questions.

To be a minister today is to act in many different roles. To act in these roles well requires special skills. The prime roles, and hence the necessary skills, are changing. If those who are responsible for institutional growth are right, the present call is less for a pulpit-centered church, and more for an interpersonal, group-experience-centered church.

I have no quarrel with a shift in means. Our attention, however, can become all too much concentrated on emerging techniques, while we become careless and hazy about our goals.

The minister's real task

This brings me to the normative question, the minister's real task. It is closely allied with the true aim of the church itself.

The chief task of the minister is to serve as a mediator, or middleman, in religion. To minister is to be a person through whom other people may be helped to find religion. By religion, I mean the meaning of life for people, and what they should do with their lives and in their lives.

The minister's bag of tricks may vary. His one great assignment never does. Ministers are not primarily organizers and administrators of social clubs, self-improvement clubs, service clubs, or political pressure groups. They are ministers of churches, that is, spiritual leaders of groups of people who come together to foster religion, among themselves and in society.

Religion is a sense of wholeness, a sense of purpose, and a sense of dedication to the most important values we know. Ministers must foster this sense. They must help people to probe into the meaning of their existence. They must be able to meet people at a deep and fundamental level. They must help others to "see life steadily, and see it whole." They must challenge others to forge a mature, growing, and living faith. They must seek with others to discover what this faith is, and how it takes on meaning in our lives.

To do this, they must use the teachable moments that occur in individuals. They must also create the conditions under which the number of teachable moments is increased. This requires the many skills about which we hear so much these days. Sometimes people will go to the minister at Sometimes people will go to the ministers at critical moments. Sometimes the ministers must go to them. In either case, the men of religion will have to have something to offer in addition to dazzling techniques.

It is supremely important that ministers maintain a vision of ends. These they need to re-examine continually, and restate, both to themselves and to the churches. Whatever methods they adopt to serve as channels and catalysts of religion, religion must first of all be *in* them. They must have something to minister *with*.

The seed must be sown in deep ground, or it will sprout quickly and soon wither away. Each minister must cultivate his own spiritual gardens, lest the true seed which has been planted be choked by the weeds of institutional preoccupation.

NEW SPRING BOOKS

from Beacon Press
from Starr King Press

SIX DAYS OR FOREVER?
Tennessee v. John Thomas Scopes
By RAY GINGER **$3.95**

"A book long overdue — one that recounts in narrative form the events before, during, and after the notorious Scopes 'Monkey Trial' in Dayton, Tenn. . . ."—John Barkham, *Saturday Review Syndicate*

A DIFFERENT DRUMMER:
The Odyssey of a Home-grown Rebel
By ROBERT WELKER **$5.95**

An autobiography written with passion and clarity, this book is an important and highly articulate testament on behalf of one generation — the boys and girls who came to maturity in World War II.

THE AMERICAN COMMUNIST PARTY:
A Critical History (1919-1957)
By IRVING HOWE and LEWIS COSER **$6.75**

"A remarkably valuable book, one to be cherished for style and substance. . . . A truthful picture of the American Communist Party, sharply and justly critical, yet singularly understanding of the times and the forces which produced this phenomenon." — Norman Thomas

THE MARCHES OF EL DORADO:
British Guiana, Brazil, Venezuela
By MICHAEL SWAN **$4.95**

More than a travel book, this is an exciting and revealing picture of a little-known and seldom-visited part of our planet. The *London Times* called this "a splendid book . . . it should interest anybody who has the least curiosity about remote parts of the world."

VALUES IN WORLD RELIGIONS *By* LESTER MONDALE **$3.95**

A down-to-earth book, addressed to mere mortals, and written by a man who is both a Unitarian minister and an Ethical Culture leader. This book gives the "feel" of the faiths of mankind as well as the facts.

BEACON PRESS
STARR KING PRESS

25 BEACON STREET • BOSTON 8, MASS.

The churches

(*Continued from page 10*)

drive that had $25,000 as its goal. Rev. Paul H. Chapman, minister, said contributions were expected to exceed $35,000. The Wells Organization, professional fund raisers, conducted the campaign.

Mr. Chapman reported that parish house remodeling would add at least four classrooms, enabling the church school to conduct one session rather than two. Construction is expected to begin about June 9.

NO-DOGMA CHURCH 'FOUND'

Wire reports of a vote taken at Arlington, Va., on a resolution to change the *Register's* name whetted the curiosity of an editor and resulted in an extensive story about Unitarianism and the First Unitarian Church of South Bend, Ind., in the *South Bend Tribune*.

Accompanying the article were pictures of the church's worship center and of Rev. John Morgan, minister, and Mrs. Wayne E. Armstrong, newsletter editor.

Much of the article was devoted to an explanation of the religious approach of Unitarianism.

"It is interesting to note," Mr. Morgan wrote, "that the reporter is a Catholic and a graduate of Notre Dame! . . . we are satisfied with the job he did."

An eight-column headline read: "Unitarianism — a Religion Without Dogma and Sacraments — Marks 6th Year in City."

ALL FROM ONE REMARK

A casual remark sometimes sets in motion a concert of activity. One such concert can be heard every Sunday afternoon at the Unitarian Suburban Chapel in Louisville, Ky.

It all started when Mrs. Carroll Brown mentioned at one of the chapel's activities committee meetings that she hadn't played her violin for a long time. From her remark came the idea that four or five persons might get together occasionally to play chamber music.

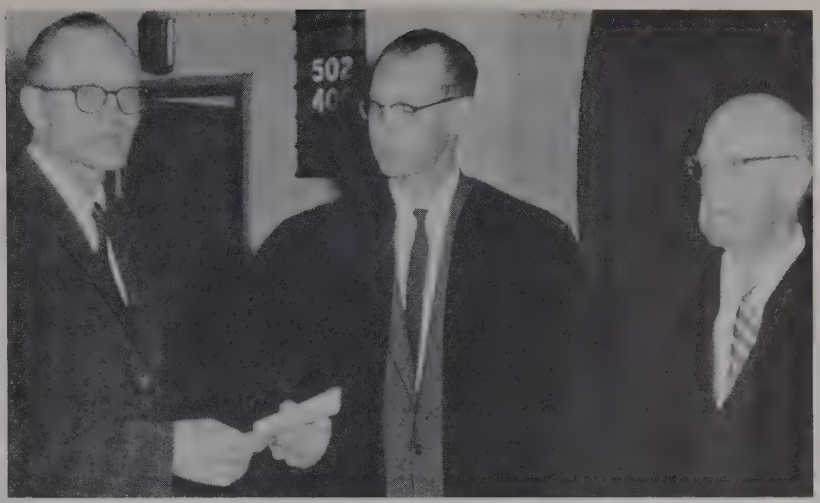
Now more than 20 persons, including children, teenagers and adults, cause the walls of the chapel to reverberate with their music — instruments from harps to recorders contributing. There also are classes for beginners.

COUNCIL ACCEPTS OFFER

A proposal for coöperation of the First Unitarian Church of Honolulu, T. H., with the Honolulu Council of Churches in projects which it wishes to share, without becoming a member, has been accepted by the council. Dr. Frank Ricker, minister, has been placed on the council's mailing list.

CHURCH GAINS 73 MEMBERS

Seventy-three new members were welcomed by the First Church in Belfast, Maine, at a Palm Sunday observance which attracted 484 parishioners. The welcome was extended by Mrs. Wilson A. Hill, chairman of the board of trustees; Ralph P. Howe, chairman of the membership committee, and Rev. Clayton Brooks Hale, minister. The new members were guests at a reception after the service.



ONE HUNDRED FORTY-FOUR CHARTER MEMBERS: The Pacific Unitarian Church Society, a fellowship at Torrance, Cal., had received 144 charter members nine months after its establishment. Above, William Martin, board chairman, receives certificate of charter membership from Rev. Victor Goff, executive secretary of the Pacific Coast Unitarian Council, as Dr. H. A. Shuder, minister, looks on.

PROGRESS REPORT

DEDICATIONS

Tacoma, Wash. — Church building, occupied in April 1957. Construction to begin soon on addition to building.

Knoxville, Tenn. — $100,000 church building.

New Orleans, La. — Church building and church school rooms. Speaker: Dr. Thaddeus B. Clark.

Long Beach, Cal. — $100,000 church building. Speaker: Dr. J. Raymond Cope.

Plainfield, N. J. — Addition to parish house.

GROUND BROKEN

Birmingham, Ala. — For $56,000 church of contemporary design.

Palo Alto, Cal. — For $155,000 first unit of church building project to cost $208,000, including purchase of land. Occupancy planned in September.

Oklahoma City, Okla. — For addition to church building.

White Plains, N. Y. — For $275,000 church and "campus-style" church school.

PROPERTY ACQUIRED

Youngstown, Ohio — $29,000 dwelling, for church school use, to be known as Albert Schweitzer Memorial House.

Harvard, Mass. — Three acres, to be used as site for fellowship house and containing dwelling to be used as parsonage.

Harrisburg, Pa. — Dwelling, for use as church.

ANNIVERSARIES OBSERVED

Summit, N. J. — 50th, March 17, at reception, dinner, and program.

Erie, Pa. — 60th, March 14, at dinner; speaker: Rev. Paul N. Carnes, Buffalo, N. Y.

Youngstown, Ohio — 50th, March 23, at special worship service.

New Orleans, La. — 125th, February 23, at church party.

THE FELLOWSHIPS

FELLOWSHIPS NEAR 250

Nearly 250 fellowships, a record number, were expected to be affiliated or to have applied for affiliation with the American Unitarian Association before the 1958 May meetings began. The total stood at 247 in mid-April.

Munroe Husbands, AUA fellowship director, reported that eight new fellowships had been admitted to the AUA by action of its executive committee. Applications from four others were on hand.

The new affiliates are at Grand Rapids, Wis.; Billings, Mont.; Athens, Ohio; Hammond, Ind.; Newark, Del.; Eddy County, New Mexico; Kankakee, Ill., and Ft. Walton Beach, Fla. Applicants are at Newport News, Va.; River Falls, Wis.; Rapid City, S. D.; and Salisbury, Md.

Mr. Husbands returned in April from a field trip through the South planned with the guidance of the extension committee of the Thomas Jefferson Conference. Public meetings were held in the following 13 communities where there is no Unitarian society:

Burlington, Wilmington, and Fayetteville, N. C.; Florence, S. C.; Savannah, Rome, and Columbus, Ga.; Pensacola, Fla.; Montevallo and Decatur, Ala.; Kingsport and Bristol, Tenn., and Newport News, Va.

"In all public meetings," Mr. Husbands reported, "the principle of brotherhood was stressed. No one challenged it; apparently all endorsed it. Based on the experience of this trip, it is still our contention that many dedicated religious liberals can be found in the South, and Unitarian extension potential is good."

Mr. Husbands suffered minor injury and his car was damaged when it skidded on a muddy highway and caromed from a mountainside while he was en route to Kingsport.

CHURCH VOTED AT BOULDER

The first of nearly 250 fellowships in the Unitarian denomination has voted, after 10 years, to become a church

The Boulder (Colo.) Unitarian Fellowship also requested Rev. Thomas Maloney, its part-time minister, to serve through next year. Mr. Maloney, then a layman, was one of the founders of the fellowship in 1948.

ACT TO ENCOURAGE NEGROES

The social action committee of the Unitarian Fellowship of Park Forest, Ill., recently asked permission of the membership to assure community service groups that Unitarians would welcome qualified teachers in the public schools regardless of race.

"We do not intend to 'sponsor' anyone's application," the committee stated in a letter, accompanied by a ballot. "We do not intend to 'pressure' any school official in any way. . . . Our aim is simply to encourage qualified teachers, regardless of race, to apply. . . ."

The committee noted that hiring of teachers without regard for color, creed, race, or nationality is a prerequisite under Illinois law for the granting of state aid to schools. It expressed itself as confident that school officials "accept their legal responsibility."

"We feel," the committee stated, "that several highly qualified Negro teachers in our public school system would do much to break down the barriers that divide people."

● Rev. Harold Dodge Buck, minister of the First Unitarian Church of Des Moines, has been appointed to Iowa Gov. Herschel Loveless' Commission on Human Relations. The commission will study sociological changes in urban areas of the state.

THE MINISTRY

A CATHOLIC PRESIDENT, IF—

A Roman Catholic who adheres strictly to separation of church and state might make a better president of the United States than some of the recent Protestant executives, Rev. Irving R. Murray declared in a recent sermon, "The Vatican and the White House."

Speaking as a guest minister at the Unitarian Society of Cleveland, Ohio, Mr. Murray, minister of the First Unitarian Church in Pittsburgh, Pa., defended the Catholic's right to a fair campaign.

Pointing to the Catholic Church's record regarding racial integration and fair employment practices, which he described as "better than anyone else's," he submitted that a Catholic president would be under "far stronger pressure than we have yet brought to bear on the White House to use the full powers of his office to see that all men are accorded the decency and dignity of equal opportunity."

He recalled that the principle of freedom of conscience first was established in America by Catholics in Maryland, and said that "we are asking the candidate only to reaffirm the teaching of the fathers of the first great Catholic colony in this land."

In praising Pope Pius XII's encouraging of disarmament, Murray asserted that the Vatican has wisdom to offer the White House in a cold war which threatens to become hot and suicidal, and added that such wisdom is hard to attain at a time when discussion of disarmament too often is regarded as disloyalty.

MEMORIAL LECTURE PLANNED

The First Unitarian Society, Minneapolis, Minn., is raising funds to establish a John H. Dietrich Memorial Lecture to honor the late Rev. Mr. Dietrich, minister of the church many years.

UNITARIAN CONDUCTS SEMINAR IN ITALY—Prof. Alfred McClung Lee of UNESCO conducts a seminar in Italian concerning sociological research applied to audio-visual problems at the Catholic University of the Sacred Heart, Milan. Professor Lee is on leave from Brooklyn College of the City of New York, where he is a graduate professor of sociology and anthropology. He is a member of the South Nassau Unitarian Church, Freeport, L. I.

OF THE MINISTERS

Nashua, N. H., Donald W. Rowley installed, March 23.

Keene, N. H., Richard R. Gross installed, April 13.

Kenneth G. LaFleur, *Castine, Maine*, called to *Northborough, Mass.*

Eugene A. Luening, *Kingston, Mass.*, called to *Memphis, Tenn.*

Brandoch L. Lovely, *Reading, Mass.*, called to *Austin, Texas.*

Joseph H. Giunta, *East Lexington, Mass.*, called to *Leominster, Mass.*

J. Donald Johnston, *Deerfield, Mass.*, called to *Montgomery County, Maryland*, to be executive director and ministerial associate

Harry C. Meserve called to *Northern Westchester, N. Y.*

DEFENSE FUNDS SOUGHT

A plea for financial support for 91 persons about to go on trial on high treason charges in the Union of South Africa was issued in mid-April in the name of 17 signatories, including two Unitarian ministers.

The defendants are accused of "hampering or hindering" the government by planning or taking part in campaigns protesting such laws as the native resettlement act, the Bantu education act, and the group areas act, which are designed to extend *apartheid* (racial segregation).

"This trial is the first time in South Africa," the letter stated, "that the treason law has been invoked in a case involving the attitudes and actions of the residents in the field of race relations."

An estimated half-million dollars is required to meet defense expenses and to supply $39 a month for food and clothing for the families involved, the letter stated. "The accused spent a year and 33 days in preparatory examination, many of them losing their practices or jobs, before the government finally brought indictments against them," it recalled.

Donors were referred to the South Africa Defense Fund, 4 West 40th Street, New York 18, N. Y.

MEMORIAL FUND SET UP

Clifton Unitarian Church, Louisville, Ky., has established a G. Theodore Hempelmann fund, honoring the late minister of the church who gave more than 50 years' service to the ministry. The fund will be used to provide additional Sunday school facilities.

Money or pledges may be sent to the church at 2231 Payne Street, Louisville 6, Ky.

DR. GYSAN TO RETIRE

Dr. William H. Gysan, for 16 years minister of First Parish in Beverly, Mass., has resigned for retirement from the active parish ministry, effective November 30. Dr. Gysan will continue as head of the department of religion, Endicott College, Beverly.

● Rev. Max D. Gaebler, minister of the First Unitarian Society, Madison, Wis., has been elected president of the Wisconsin Association for Mental Health. He succeeds Dr. Charles Bridgman, also a Unitarian.

THE LAITY

THE LEADING QUESTION

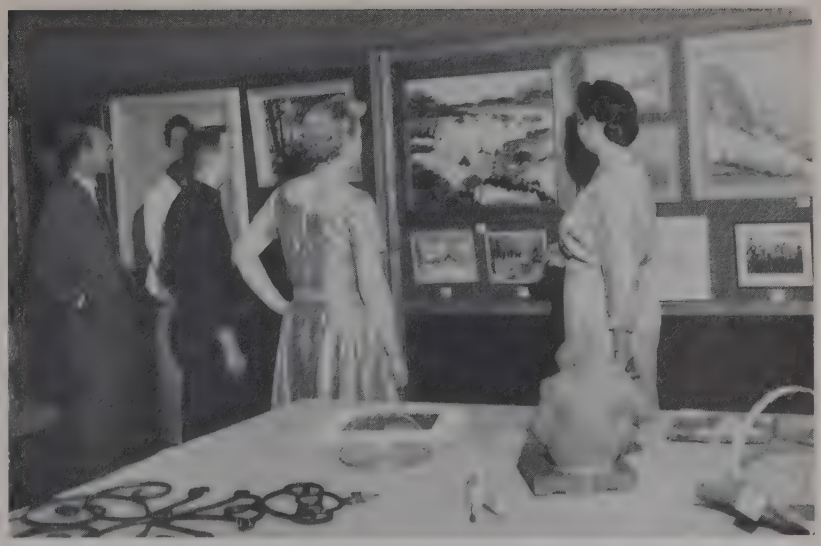
The question, "Are you a Unitarian without knowing it?", used as a heading for Unitarian Laymen's League advertisements in a pilot project, has brought the greatest results, the league has found.

The league has received approximately 12,000 inquiries about Unitarianism since it began the project in October 1956 in an effort to test both media and advertising copy. Advertisements have been placed in nationally circulated magazines.

Those who inquire are provided Unitarian literature, and of them, 2,800 from various parts of the world have responded by asking for the location of the nearest Unitarian church. Churches and fellowships report that at least 400 new members have been added as a result of such referrals.

The Unitarian Church of the Larger Fellowship has gained 145 subscribing adherents through the league project.

The project will be continued next fall as a result of a decision of the league council to regard it as the league's major project. Advertising copy which has proved effective will be made available to churches and fellowships.



TULSA CHURCH PRESENTS ART SHOW: More than 100 original items in a variety of media were displayed recently in the annual art show of All Souls Unitarian Church, Tulsa, Okla.

ALLIANCE PLANS CONFERENCES

Understanding liberal religion and realizing opportunities for creative growth are the underlying themes of two General Alliance summer conferences.

Both men and women have been invited to attend the national conference at Alliance College, Cambridge Springs, Pa., August 16 through 21. Along with Alliance members, ministers and laymen from churches, fellowships, the Unitarian Church of the Larger Fellowship, and overseas delegates to the International Association of Religious Freedom congress may attend the conference to study new ways to work together more effectively to strengthen Alliances, churches, and the denomination.

Dr. William G. Hollister, Bethesda, Md., consultant for National Institutes of Mental Health and members of the Unitarian Church of Montgomery County, will serve as leader for the study groups.

Star Island, in the Atlantic ocean, 10 miles fom Portsmouth, N. H., is the conference site for the New England Associate Alliance meeting, July 26 through August 2.

RELIGIOUS EDUCATION

ISLAND OF INTEGRATION

The only racially integrated "school" in race-troubled Virginia will be conducted this month for the eighth year in the Unitarian Church of Arlington, where it already is established as a "pilot project" in interrace relations.

The two-week summer workshop for children 5 to 14 is more than a project in integration, however. It is an experiment in inter-faith relations, too. Attendance at the 1957 session included Catholics, Baptists, Jews, and Episcopalians as well as Negroes, a Japanese-American family, and an Indonesian. More than 150 children attended.

The staff of 35 included both Negro and Jewish teachers.

"It is of interest to note," Robert J. Irish, executive director of the church, wrote, "that our church is the only place in northern Virginia where integrated meetings are held. So far, we have resisted all efforts to force us into segregated audiences, and we shall continue to do so."

Mrs. Catherine G. Peaslee, director of the 1957 workshop, said: "It was rewarding to see the enthusiastic response of so many northern Virginians to our experiment. . . . Many of us in northern Virginia firmly believe in the possibility, the desirability, the inevitability of desegregation. . . . We have demonstrated the first two qualities in our workshop and perhaps assisted the third."

BIENNIAL BOOKLET PUBLISHED

A 40-page paper-covered booklet, *Unitarians and Universalists Prepare to Live in a World Community,* has been published by the Adult Programs Department of the Council of Liberal Churches (Universalist-Unitarian).

The booklet includes two addresses delivered at the joint biennial conference of the American Unitarian Association and the Universalist Church of America last October at Atlantic City, N.J., and a list of discussion questions and conclusions developed at the conference.

Copies have been made available to ministers of both denominations.

NECROLOGY

GEORGE MacKAY

A native of the North, who chose the South for his declining years, died March 14 in Camp Hill, Ala. Rev. George MacKay was 79 years and 9 months of age, and had lived in that community nine years. He had served the ministry 51 years when he retired August 31, 1956.

Funeral services were conducted March 17 in the Universalist Church of Camp Hill by Rev. Leonard Prater of Laurel, Miss., and Rev. Benjamin H. Clark of Marietta, Ohio, assisted by local ministers. Burial was in the cemetery at Camp Hill.

Trained for the Episcopal ministry at the Theological Seminary at Nashotah, Wis., Mr. MacKay served churches of that denomination in Illinois, Michigan, and California until 1923. He then entered the liberal fellowship, and while he was minister of the Unitarian Church at Hackensack, N.J., he met Katherine Demarest of Englewood, who became his wife September 1, 1928. The MacKays resided in Maine 20 years, associated with the Unitarian Churches at Houlton and Eastport, and went to the Universalist Church of Camp Hill, April 1, 1949.

While Mr. MacKay was living at Eastport, he was active in community affairs, particularly in the establishment of a hospital. He loved people and many places are represented in the list of his friends. He spent two years in study and travel in England, he served in France with the Y.M.C.A. in World War I, and had known so many places in his own country that he had a vivid map of the United States in his mind's eye. The news of all the world interested him and, until his illness, he made almost daily insertions in his scrapbooks of items he considered significant.

His life had been singularly free of illness, disrupted only by cataract surgery, until a slight stroke in January 1956 began his decline. Since his retirement he had been contented to live a quiet life with his books and newspapers.

His was a buoyant spirit, optimistic, courageous, forthright; and the town has given a tremendous demonstration of affection in response to his good will.

B.H.C.

BOOKS AND IDEAS

At last! Defendant's story in Scopes trial

Six Days or Forever? Tennessee v. John Thomas Scopes. By Ray Ginger. Boston: Beacon Press. $3.95.

Ray Ginger brings to the story of the Scopes monkey trial the same insatiable lust for accuracy that marked his definitive biography of Eugene Debs, *The Bending Cross.*

The details, often ludicrous, of the famous Tennessee trial are presented against the background of the men and the society that brought them into being. There is even, at last, the story of the defendant in the trial, John Thomas Scopes, who was accused of the crime of teaching evolution in a Tennessee public school.

Scopes is a far more modest and thoughtful man than might have been supposed from the notoriety he attained. He was talked into going on trial, against his better judgment, by the chairman of the school board. His students ran away, rather than testify against him. Although the jury brought in a unanimous verdict for conviction, the foreman of the jury believed in evolution, and two members of the jury thought Scopes innocent.

Finally, and most fantastic, Scopes later admitted that he had never taught evolution at all but was afraid to say anything for fear of spoiling the trial!

Six Days or Forever is much more than an accurate record of the trial. It is an attempt to see it in a multi-dimensional perspective. It focuses upon the trial from several viewpoints — socio-economic, scientific, legal, political, religious. The trial becomes more than a combination revival meeting and circus; it is the meeting place of rival world systems.

The author avoids the easy temptation to burlesque and ridicule the fundamentalist faction. Bryan, as he is here presented, is far less the buffoon than, say, H. L. Mencken made of him. Even Darrow claimed that Bryan died of gluttony, but the possibility is not even considered in *Six Days or Forever.* Bryan's role as a religious leader and the profound religious questions that he raised are the real concern of this study.

For the trial was a great deal more than an attempt to discover whether a teacher had committed a misdemeanor. It was one of the great defenses of, and attacks upon, the principle of academic freedom. It was one of the greatest efforts at mass education in the history of science. It was a native American religious ritual, a revival meeting that failed to come off.

The prose style, while always simple, varies from chapter to chapter. At the beginning, the background material is presented in a clipped journalese. This switches to a more modest narrative style through the middle portions of the book and concludes with an earnest, straightforward style for the finale.

The conclusion is a plea for faith that avoids the ignorance of a Bryan while it eschews the deadening mechanism that Darrow preached. Poets, like those of the Bible, "can teach us that human life is nothing without purpose, and that a proper eye will fix on nothing less than the re-creation of the earth and man. Man can transform himself when he wills to do so. . . . The Bible is a magnificent book, but like any book it must be read with a scientific and human mind, not with the mind of a superstitious, frightened, and ungenerous past."

JOHN M. MORRIS

How not to bother with new 'how to' book

THE NEXT DAY. By James A. Pike. Garden City, N. Y.: Doubleday & Company, Inc. 1957. $2.75.

A quotation from Kierkegaard is on the title page: "What is anxiety? It is the next day." From this high point, the book deteriorates rapidly. It is a "how to" book, billed on the dust jacket as covering such topics as How to Make Decisions, How to Sleep, How to Stay Married, How to Die, and others, including some on the inside flap. The author confesses in a foreword that is appropriate to tag it a "self-help" book (quotation marks are the author's).

It is difficult to see how anyone could help himself by reading this book, when it so clearly calls for the intervention of the author in every instance of a troubled soul. By means of a moralistic Christian orthodoxy, James A. Pike sets to rights all human problems, from adultery to psychosomatic arthritis and pneumonia.

One example of what the author (who is dean of the Cathedral of St. John the Divine, New York city) seems to consider pastoral counseling concerns his visit to the hospital room of a patient dangerously ill of pneumonia. "Have you got anything on your chest?" he asked, with what he assures his readers was unintended humor. The patient confessed to having secreted his uncle's final will, in order that he might benefit from the more generous provisions of an earlier will.

The dean exacted the man's promise to make good the financial loss his relatives had suffered by his hiding of the will. Then — unbelievably — the dean admits to using his own previous legal training to draft a statement of the patient's intentions, and having the signature witnessed by a nurse!

This anecdote is contained in the chapter: "How to Handle Sickness." So now you know, and if you decide not to bother with this book, the chapter heading that applies to you is Number 1: "You May Be Normal."

RUSSELL R. BLETZER

Science book is art, literature, philosophy

By Loren S. Eiseley. The Immense Journey. New York: Random House. $3.50.

Duncan Howlett once remarked that ministers are in some measure set apart by their communities to engage in meditation for which the layman's busy life leaves scant opportunity. For ministers, certainly, and for lay people who enjoy the contemplation of great questions, Dr. Eiseley, head of the University of Pennsylvania department of anthropology, here presents 13 essays based upon his field studies and observations of natural history, rare combinations of professional materials with reflections upon meanings and implications.

It is difficult to say how Dr. Eiseley does what he does. He recounts personal experiences from expeditions after old bones. He notes in the simplest of incidents — the late-season antics of a spider, the whirling of birds at dawn over the towers of Manhattan — the most far-reaching of questions. Time and time again, in passages of stirring beauty, he summons to the edge of life all who will make use of new perspectives derived from the radical juxtaposition of eras and phenomena.

"The Snout" (as enabler of evolution), "How Flowers Changed the World," "The Real Secret of Piltdown" (the explosive evolution of the human brain more accountable in the terms of Alfred Russel Wallace

HUMANIST BOOK CLUB

- Have books, will sell for sums at right:

Bowra, C. M.
THE GREEK EXPERIENCE (6.00 list) $4.80
Frazer, Sir James G.
THE GOLDEN BOUGH (3.95) 3.15
Herberg, Will, ed.
FOUR EXISTENTIALIST THEOLOGIANS (4.00) .. 3.20
Kinsey Institute
PREGNANCY, BIRTH, ABORTION (5.00) 3.95
Lamont, Corliss
PHILOSOPHY OF HUMANISM (paperback) 1.50
May, Rollo, ed.
EXISTENCE (7.50) 5.95
Montagu, Ashley
THE CULTURED MAN (3.75) 2.95
Pepper, Stephen C.
THE SOURCES OF VALUE (8.50) 5.80
Strachey, Marjorie
FATHERS WITHOUT THEOLOGY (4.00) 3.25

- No minimum orders required, and prices are postpaid.
- For further bargains, including special discounts (except to Druids), write for our latest cerebral-centered list.

27-U MILLPORT AVENUE
NEW CANAAN, CONNECTICUT

Almost time
to think about vacations !

Perhaps you will be sending
someone to camp or
will be taking a trip yourself.

As a part of the equipment
we have
BIBLES or TESTAMENTS
in a wide variety of versions
many languages
many price levels.

MASSACHUSETTS
BIBLE SOCIETY

41 Bromfield Street
Boston 8, Massachusetts

than in those of Darwin), "Man of the Future" (the large-brained Boskop people of South Africa, the futuristic man of 10,000 years ago), "Little Men and Flying Saucers," and the distinguished concluding trio, "The Judgment of the Birds," "The Bird and the Machine," and "The Secret of Life," any one of which nails the reader's attention to anything by Dr. Eiseley — these among the chapter headings suggest that *The Immense Journey* is literature, art, and philosophy as well as science; imaginative wisdom picking careful paths among the tumbled ruins left by living things.

These reflective essays are shafts of sunlight criss-crossing the endless yesterdays, their implications lighting facets of today. The reader of this education of delight will never be quite the same again.

FOREST K. DAVIS

Critical scrutiny is lacking in Billy Graham biography

GOD IN THE GARDEN, The Story of the Billy Graham New York Crusade. By Curtis Mitchell. New York: Doubleday. $2.50.

"Divorce, crime, juvenile delinquency, the breakdown of honesty and integrity, four million alcoholics and a thousand and one psychological diseases plague the nation. There is only one solution for our collective problems that can guarantee the survival of America and its continued prosperity. Christ is the only answer . . ."

So says Billy Graham — or, at least, so says Curtis Mitchell, quoting Billy Graham in what is tantamount to an official biography, *God in the Garden.* This oversimplification of both the enormously complex issues of our day and their cure is only the beginning, however. Faith is the answer to everything, and if man has sufficient faith in God, he can overcome every obstacle.

Certainly Mitchell, a veteran author and magazine editor, has unbounded faith in Graham, and he describes the evangelist's campaign in New York in an ecstatic journalistic style which in itself mirrors the mass hysteria of the incredible crusade to destroy sin in the modern, streamlined Sodom. No phase of the movement is subjected to a critical scrutiny, and there is only an occasional, brief pause in the thousands of words of praise heaped on Graham and his associates for a passing mention of those devoutly and sincerely religious people who are skeptical of the efficacy of Graham's work.

It is not Mitchell's intention to record opposition, however, and the key to this hero-worshiping study may perhaps be found in the fact that Graham himself wrote the introduction to this "full account of the greatest series of evangelistic meetings in history."

For those who want them, the statistics are here. More than two million people heard Graham preach in New York; more than 56,000 came forward and "made decisions for Christ;" more than 2,000 voices were raised each night in the choir. The inspiration is here, too, in paragraphs that run in single, short sentences. And even the testimonials, scores of them, are faithfully tabulated and reprinted.

Let us be mercifully brief. As Lucretius once said, *"Quod ali cibus est aliis fiat acre venenum."* Or, in plain English, what is food to one may be fierce poison to others.

NOEL B. GERSON

Pamphlet finds racism projecting self-rejection

RACE PREJUDICE AS SELF REJECTION. By Laurens Van Der Post. The Workshop for Cultural Democracy. 50 cents.

The worth of this pamphlet is in inverse ratio to its size. Here are 29 pages that will give hope and confidence to people of good will who are appalled by the cult of racial prejudice. Such persons, both at home and abroad, greatly need encouragement. Congratulations to the Workshop on publishing it!

The burden of Colonel Van Der Post's approach to the crucial issue of race prejudice is that racism is a projection of our own self-rejection. Before we can help others in this fundamental area of human relationships, we must turn into ourselves to find the solution to this most crucial of problems facing mankind today — this rejection in ourselves, in society, in civilization.

"The great need of our time is somehow to get rid of the pretense, this awful secrecy in life, where people profess to be one thing and live another. Somehow that has to be brought out into the open, so that we will stop pushing the natural part of ourselves into a corner. We have slums in the spirit just as we have them in cities. We have the despised black person in ourselves just as we have despised black people in Africa." This is where racial prejudice starts. "It starts because we resent this dark person in ourselves, and then we get it mixed up with the dark person in society."

Until modern man learns to transcend darkness in himself, he never will be able to deal with it in his society. "It is an axiomatic law that no human can take an institution or a situation or another individual farther than he has traveled himself, inside himself."

This little pamphlet presents the various themes of the symphony of catastrophe that will engulf the world if mankind does not learn to resolve the basic conflicts that exist between the white and dark continents of the earth.

ROSS ALLEN WESTON

Socinianism in Poland is clear, factual study

SOCINIANISM IN POLAND; The Social and Political Ideas of the Polish Antitrinitarians. By Stanislas Kot; translated by Earl Morse Wilbur. Boston: Starr King Press. $5.

The Unitarian press should be complimented on making available to the general reader in a compact, attractive form such a clear and factual study of a hitherto almost unknown phase of the Reformation. Freedom of thought in religion is traced back to 16th century Poland with interesting suggestions of how its trends may have affected England and the United States.

This little book reveals the lively ethical controversies which grew out of raising, even for a short period, the yoke of the Roman Catholic Church.

Peasants, tradesmen, shoemakers, weavers, as well as famous scholars, took part. All kinds of institutions and abuses which had been accepted for centuries were brought before the bar of religious thought. War, monarchy, wealth, the use of torture, capital punishment, and even serfdom no longer were taken for granted. Ordinary people, as well as great ones, were attempting seriously to find the meaning of the way of love, to remake the world in the image of the kingdom of God.

(*Continued on next page*)

$1 INSPIRATIONAL CLASSICS

Handsomely designed, beautifully printed hardcover editions of inspirational writings with timeless appeal. They make lovely gifts, perfect bedside books!

FRIENDSHIP
Ralph Waldo Emerson

An American classic on one of life's richest experiences, in which Emerson shares his contemplations on friendship and its spiritual significance. $1.00

THE KINGSHIP OF SELF-CONTROL
William George Jordan

Vigorous, practical essays advocating nobility of life, robust strength of character, simple living, and self-direction. $1.00

THE MAJESTY OF CALMNESS
William George Jordan

Editor of the *Saturday Evening Post* at the turn of the century, Mr. Jordan wrote sound philosophy in quiet, common-sense style. $1.00

A new book by

FRANK C. LAUBACH

THE WORLD IS LEARNING COMPASSION

Jesus' compassion is changing the world, says Frank C. Laubach. He shows how church and non-church groups are fighting the world's hunger of body, mind and soul. $3.50

FHR *At your bookstore*
FLEMING H. REVELL COMPANY, Publishers

There are passages reminiscent of Tawney, in which the author shows how the church had to abandon many of its social ideals in order to grow, especially among the powerful nobility: "As the experience of history shows, every religious group, insofar as it is united in a church organization, acquires a tendency to spread if it does not wish to die out, and hence is forced to enter on the path of compromise with the existing order." (page 216)

One difficulty with the reading may be attributed to the author or to the well-known and highly respected translator. Even though the facts are carefully presented, sometimes the words appear loaded. The Polish renaissance could be called an ebullience, a lush growth, an intellectual awakening, or a spiritual whirlwind. When it is termed a "chaos," the reader calls to mind some Miltonic scene where the elements struggle for supremacy under the dull eye of the god who "by decision more embroils the fray." Something else is obviously at work here.

The book is also disappointing to those of us ignorant of Polish history for its lack of background. Why did all this brilliance disappear? Was it the revolt of the Cossacks, involving much of the peasantry, and the bloody repression which followed? Or was it the spirit of crusade, awakened when the Turks almost took Vienna in 1693, but were stopped by a Polish army? This glorious victory, which was followed by the formation of the Holy League, apparently led to the suppression of everybody.

Unfortunately we are told little of these great events — but then even the best books have to leave out something!

JOHN G. GILL

John Fiske's struggle toward faith recounted

THE RELIGIOUS FAITH OF JOHN FISKE. By H. Burnell Pannill. Durham, N. C.: Duke University Press.

Many an American historian yearns to do the "definitive" biography of John Fiske, but relatives continue to keep the lid on Fiske's personal papers and letters firmly locked. Since his incredibly voluminous published works are in the public domain, we are now favored with an intelligent survey of the religious faith of this memorable American popular writer and lecturer of the latter half of the 19th century.

John Fiske's struggles to achieve a faith both emotionally satisfying and intellectually defensible is of particular interest to religious liberals. In the course of a remarkably active career, he moved from the strictest of Calvinist orthodoxies to the point where a Rev. Jeremiah Taylor once called him "an atheist, an infidel, a blasphemer, a hypocrite, an immoral person, and finally . . . *a Unitarian.*" The Rev. Mr. Taylor was wrong on all counts.

John Fiske, far from being an atheist, was absorbed, during the most productive period of his life, with dramatizing a concept of God that could hold its own under scientific scrutiny. He was determined to reconcile the theistic position with the revolution prompted by Darwinian biology. The degree of his success is questionable, but his theory of man's growing knowledge of God was often phrased in language of genuine beauty and power.

> "Deadening, cramping finality has lost its charm for him who has tasted the ripe fruit of the tree of knowledge. In this broad universe of God's wisdom and love, not leashes to restrain us are needed, but wings to sustain our flight. Let bold but reverent thought go on and probe creation's mysteries, till faith and knowledge 'make one music as before, but vaster.'"

These words, so typical of Fiske's sincerity and eloquence, are hardly the utterances of an infidel, a blasphemer, a hypocrite, or an immoral person.

Unhappily for us, Fiske apparently never formally allied himself with a Unitarian church. Emerson was his hero. His optimistic and liberal approach to theology cemented his friendship with the many Unitarians involved in the Free Religious Association of 1867. Still, he managed somehow to remain outside the organized Unitarian institution.

H. Burnell Pannill, head of the department of philosophy at Randolph-Macon College, has given us an unprejudiced opportunity to know better one of America's most catholic 19th century minds. John Fiske was a gifted interpreter of problems of faith as real in our day as they were in his.

JACK MENDELSOHN

Study of Christian dogma is useful to Unitarians

THE FORMATION OF CHRISTIAN DOGMA. By Martin Werner. Translated by S. G. F. Brandon. New York: Harper and Brothers.

This detailed study of the formation of orthodox Christian ideas about the Christ, the church, and salvation — as they were affected by the fact that the second coming of Christ did not take place — reveals most vividly how struggles for power can change seemingly remote and irrelevant theological concepts into political tools.

The relevance of this study to Unitarians depends, I suppose, upon their own personal conception of the uses of the past. Dr. Werner's analysis of the change that dogmas underwent can be fascinating; whether it is worth our effort, I sometimes wonder.

Morton Enslin, the scholar of Christian beginnings, is quoted on the jacket as saying, "It can be soberly said that this volume by Werner is the one which Schweitzer would have written had he set his hand to it." Werner does begin with a brief description of the history of the study of the Christian church and its beginnings, including Schweitzer's part in it. Perhaps we can judge the relevance of the book — not its quality — by saying, "Yes, Schweitzer could have done it, but he didn't think it worth his time; he did what he thought more important."

Despite this necessity to make an effort to see the immediate relevance of such a meticulous survey of the development of doctrines the Unitarian church has long judged unsatisfactory, there is much enlightenment to be gained into the formation of our own liberal ideas from Werner's excellent book.

In a sense, if we are to understand the reasons for the use of the phrase "religion which Jesus taught" in the by-laws of the American Unitarian Association, we must consider the subject-matter of this book. And there are numerous examples of conflict, argument, and compromise among primitive Christian church leaders that remind us of what goes on today in our own churches and in our own denomination.

EUGENE A. LUENING

Are Alcoholics Sick People?

The alcoholic is not a sick person. To think that he suffers a disease of some sort is actually to place a stumbling block in the path of his recovery.

. . . Those who speak of alcoholism as a disease are aware that they do not use the word in its ordinary medical sense. . . . What a peculiar disease that is remedied and cured in so great a proportion by laymen, and in so small a proportion by the medical profession!

Those who call the alcoholic sick are guilty of character isolationism — setting apart such a drinker from the rest of mankind, considering him a particular species unrelated to the habits manifested by others. Alcoholics, it is true, seek to escape from reality . . . so do millions of other people. . . .

The premise that the alcoholic is sick not only operates to his detriment, but contains within itself a profound fallacy. . . . It represents a basic materialism of thought which actually deprives one of all responsibility for one's life and conduct, and of the very basis for self-respect. . . . There is really no such being as the alcoholic who is *compelled* to drink. . . . It is time, this writer thinks, for all of us in this field, and in every field, to be alert against such doctrines and to debunk such ideological claptrap.

Drinking definitely involves moral issues and an exercise of will power. . . . The alcoholic drinks as he does because he thinks as he does. Change his thinking and you eliminate his drinking. . . .

All of this (treatment of alcoholics) must have for its goal the recognition by the drinker that he is *not a sick person suffering from a disease,* but that he is a victim of a habit, self-inflicted as a result of a wrong way of thinking. . . . Alcoholics can be helped. They need information, not merely reformation.

—Edward J. McGoldrick, Jr., Director of Bridges House, Bureau of Alcoholic Therapy, Department of Welfare, New York City, writing in *Listen,* a Journal of Better Living.

For pamphlets on the alcohol problem write to:

Unitarian-Universalist Society for Alcohol Education

25 Beacon Street, Boston 8, Massachusetts

THE BOOKSHELF

BY LILLIAN W. BARBOUR

Recently I've read two carefully researched detective stories. There is plenty of excitement, together with identification of villains and saints, in these stories of troublous times 2,000 years ago, written by Unitarian scholar-ministers: Duncan Howlett of Boston's First Church and the late A. Powell Davies.

The Essenes and Christianity (Howlett; Harper, $3.50) and *The First Christian — a Study of St. Paul* (Davies; Farrar, Straus, $4.50) create vivid pictures of the centuries B.C. and early A.D. Others have given us histories and translations of the Dead Sea Scrolls, so far as known and/or guessed at. Mr. Howlett's book has related them to the history of the times in which the Essene community went into the desert — identified as "the land of Damascus" — and their further movements; to the upheavals in Jewish life that probably caused the exodus, the wars, intrigues between rulers and would-be rulers and high priests and the Jewish sects of Sadducees, Pharisees, Hasidim, and others. He analyzes this history, and makes suggestions as to the identity of the Wicked Priest and the Teacher of Righteousness. The history covers some 150 years, leading up to and into the era known to us (but not to them) as Christian.

Similarity between Jesus, Essenes

Chapters deal with similarities between Jesus and the Essenes, the differences, the meaning of both. In the Essene literature is found material scholars have searched for to identify the source of parts of Matthew and Luke, not included in Mark. Sentences and phrases from Essene literature became a part of the Gospels, not by chance. Hence, says the author:

> "As we may assume that copper comes from a copper mine and iron from the ore that bears its name, so can we take it for granted that Christianity grew out of the part of Judaism that bears the closest resemblance to it, and from the evidence in the Dead Sea Scrolls, the Essenes appear to have been that part. . . . The similarities are impressive; among these the expectation of the Messiah must surely be included. . . .
>
> "If the parallels in the Gospels between Jesus and the Essenes do not prove a connection between them, then the parallels must prove a connection between the Essenes and the early church which produced the Gospels. They probably establish a connection with both. . . ."

The Essenes, of course, did not give themselves that name; they called themselves "the people of The Way."

Dr. Davies continues the story

Dr. Davies took up the story from there; history, more detective work! An examination of New Testament documents — specifically the Letters of Paul, the Acts of the Apostles, compared with historical facts, to explain slants in Acts that become obvious to the scholar; influences at work that created discords among the communities that eventually became Christian, a Greek name bestowed by Paul, meaning "The Anointed."

Traditional freedom of thought was a Greek influence. Relative to this, Dr. Davies continues:

> "There is, of course, no such thing as *the* Greek philosophy but only the many schools of thought that freedom to think without hieratical restrictions had encouraged and which a high degree of discussion had submitted to critical analysis and refined through unlimited debate. To Athens also must be traced the advent of the scientific spirit."

Dr. Davies drew upon his study of the Dead Sea Scrolls and upon published translations in reconstructing the history of the period before and in which Jesus lived, and after. There were in the Society of the New Covenanters those who were believers in the risen Jesus, expecting his return as the messiah; and those expecting the coming of a messiah, without reference to Jesus.

> "We can gain *some insight* into Paul's theology but *we cannot understand* it in the significance it had for him. His intellectual world is not ours. Paul would not have understood our modern theologians any more than they have understood him."

Out of these books one thing comes clear: that we cannot understand early Christianity unless we know something of the complex religious situation into which it was born, specifically the influence of the mystery religions in full swing at that time and for the first few centuries afterwards.

Perkins book stirs memories

Turning from the long ago, another Unitarian — Dr. Dexter Perkins — contributed to the Library of American Biography (Little, Brown, $3.50) a study of *Charles Evans Hughes and American Democratic Statesmanship*. My notes made after reading this consist of reminiscences harking back to the fall of 1916 — "that night at Madison Square Garden when I, even I (seated just back of the reserved section), mounted the chair and waved the flag, to welcome and hear President Wilson." Then more about Times Square election night, supplementing, from personal experience, the author's description; and the morning after, when newspapers purchased downtown bannered "Wilson Probably Elected." (Bringing to mind one's own experiences is one objective when reading.)

Both as chief justice, and before, Hughes set an example much needed at this time. As governor of New York, he had acted against the effort to deny a duly elected Socialist his right to sit in the assembly. "I count it a most serious mistake to proceed against . . . masses of our citizens . . . by denying them the only resource of peaceful government; i.e., action by the ballot box and through duly elected representatives . . ." His statement turned the tide of the hysteria of that day:

> "He had erected a standard to which the faithful friends of the democratic process might repair. When all too many were silent, he had spoken out in behalf of a traditional American ideal."

His record as chief justice in civil liberty cases indicates that Hughes had [here the author quotes Prof. Hendel] "a greater fondness for the Bill of Rights than any other chief justice."

Arthur M. Schlesinger, Jr., another who falls into the month's category as a Unitarian author (so I believe) is at work on an ambitious project of several volumes entitled *The Age of Roosevelt*. His first volume: *The Crisis of the Old Order — 1919-1933* (H-M Co.). The author lists five causes of the crash of October 1929: Point five: "In sum, the federal government had encouraged tax policies that contributed to over-saving, monetary policies that were expansive, tariff policies that left foreign loans as the only prop of export trade, and policies which fostered economic concentration."

For a series published by the University of Chicago, Dr. Perkins contributed: *The New Age of Franklin Roosevelt, 1932-1945*; a brief summary of these years. Says Dr. Perkins:

> "The thing to look for in the party declarations of the opposition is not what they condemn but what they concede. For, by observing these concessions, one can trace the movement of public opinion and measure the degree to which the reforms of the preceding four years have been generally or in large degree assimilated. . . . The Republican platform of 1936 indorsed about everything the Roosevelt administration had accomplished. . . . Everything of value except the CCC survives. . . .
>
> "There is in the New Deal years the beginning of a changed attitude toward fiscal policy in times of depression which may, in the long perspective, turn out to be the most significant of all the developments of this eventful period. . . ."

Chester Bowles was to have come next on this Bookshelf of Unitarian authors. His *Africa's Challenge to America* (University of California), although published in 1956, is still most timely. Look it up! By next month I shall have read his new book: *Ideas, People and Peace* (Harper $2.50; paper $1.25). In the opinion of Mr. Bowles, "Every American who would understand modern Asia or Africa should take to heart the need to look closely to our own history and traditions, to recapture our own liberal heritage." (Quoted from his introduction to *Nationalism and Progress in Free Asia*, Johns Hopkins Press).

This roundup must include *Cherry House*, by Alberta Armer, illustrated by Winifred Madison (Beacon Press, $2.75). I read *Cherry House* to a child; it "went over" well. The story is about how a group of under-privileged children learned to find beauty in the common everyday surroundings of city slums. The audience must be so placed as to be able to look on, inasmuch as the illustrations are a part of the story.

CLASSIFIED

Would like summer position accompanying a family with small children on a trip to Europe. I am in my 40's, a mother of 5 children, a First Grade teacher, and have taught Kindergarten. Can give very reliable references. Mrs. Frances C. Myers, Sedalia, Ohio.

CHOIRMASTER-ORGANIST, early fifties, desires a change to church with liberal theology. Full or nearly full-time musical program, graded choirs, oratorios, recitals, etc. Twelve years in present post. Box S, **Unitarian Register**, Boston 8, Mass.

SUMMER RANCH activities, tutoring, offered teen-agers by young couple. Cambridge School, Chicago, Utah graduate. Write Mrs. Penelope Witte Allderdice, Big Sandy, Montana.

SUMMER CAMP OF STRATFORD MILITARY ACADEMY

Recreation; Activity program; Character training; Elementary subjects instruction if desired; remedial reading. Woodland, lake, stream, and playground sports, plus riflery, archery, overnight camping, Indian lore. On extensive campus of Stratford Military Academy. Near Phila. Stratford, N. J. William T. Hade, Director

STRATFORD MILITARY ACADEMY

50 Boys Early Enrollment Advised

Grades 1-8. Each boy's course of study individually planned. Thorough basic instruction. Supervision of health, habits, behavior, character growth. Beneficial military program. Water, woodland, playground sports; work activities; crafts, music. Unitarian Chapel. Summer camp and school. Near Philadelphia. Stratford, N. J. William T. Hade, Director

THE LAKEFRONT LOT

you've dreamed of

is ready and waiting for YOU at

SHOREWOOD on beautiful

Wood's Lake in

Bridgton, Maine

REASONABLE PRICES AND TERMS

For information, call or write
ROBERT W. LAWSON, *President*

SHOREWOOD, INC.

1 GRAND VIEW AVENUE
WOLLASTON 70, MASS.
Tel. GRanite 2-2138

THE THEOLOGICAL SCHOOL

OF

ST. LAWRENCE UNIVERSITY

Prepares men and women for Leadership in the Liberal Churches

B. D. degree and professional certification in Religious Education

SMALL CLASSES

CLOSE FACULTY CONTACT

FINE STUDENT FELLOWSHIP

SCHOLARSHIPS

ANGUS H. MacLEAN, Dean

Write for information to

MAX A. KAPP, *Registrar*
THE THEOLOGICAL SCHOOL
CANTON, NEW YORK

Open forum

(*Continued from page 3*)

circulation of blood in the body, from the heart to which it returns, to the lungs for purification by contact with the air we breathe, then again back to the heart for recirculation. Here we have perpetual motion for a lifetime. This system was designed — must have been designed — for the purpose of providing necessary nourishment to all the body tissues.

We may contemplate further the delicate and intricate mechanism of the eye in its sheltered location, designed that we may see; the ear, designed that we may hear; the brain, designed that we may think; the conscience that urges us to do right — and what monsters we would be without conscience; and finally, the life with which we are infused. One could go on and on in such contemplation. Design is exhibited everywhere, and where there is design there must be a designer — in this case God, the Supreme Being.

To speculate upon the form in which God exists and operates is as unnecessary as it is fruitless to attempt to define the indefinable; but there is every reason for Unitarianism to hold fast to the obvious — that God *is*. — GEORGE M. MONTROSE, *Detroit, Mich.*

Hear them. — E. WHEALDON, *Medford, Ore.*

Lovers of justice should thank Little Rock nine

To the Register:

It seems to me that nine boys and girls at Central High School in Little Rock, together with their parents, deserve the thanks and admiration of all lovers of liberty and justice for their outstanding courage, conduct, and determination to unshackle our land from the chains of racial bigotry. These brave folks are carrying on a dangerous front line battle for freedom and democracy against cultivated and entrenched prejudice. To all these valiant souls — a debt of gratitude is owed.

On the debit side of the ledger — I believe "The John Kasper Riot Award for 1957" could appropriately be pinned on the chest of His Excellency Orval Faubus of Arkansas — for reasons well known to all.

CRANE THEOLOGICAL SCHOOL

TUFTS UNIVERSITY

MEDFORD 55, MASS.

A Graduate School training young men and women for the liberal ministry.

Generous financial assistance is available to qualified students.

For information address,
Dean Benjamin B. Hersey

Some of our fellow citizens can wax in righteous indignation over the suppression of human rights in Europe and Asia, but when the suppression exists within the 48 states — by their silent acquiescence to wrong, fearfulness, and apathy, they condone the denial of full citizenship to millions of our fellow citizens in certain sections, North and South alike, because of race.

If we, as a nation, wish to champion freedom for all peoples, we must first set the good example within our own republic; otherwise our deeds of hyprocrisy will speak louder than our words of liberty. — DEANE S. STEVENS, *Strong, Maine.*

Lincoln views don't cover subject of race today

To the Register:

In your issue for January 1958, you print a letter on the question of race which supports the writer's segregation position by quoting from a speech by Lincoln.

We should bear in mind that while Lincoln's view of the race question was an advance over many held in his time, it does not follow that it can serve to cover the subject as it exists today.

At the time Lincoln spoke, Negro people were still being imported into the United States from the simple conditions in Africa where they were at home. They had to make a tremendous adjustment to fit into civilized ways. They have succeeded in making the adjustment in spite of adverse conditions and have proved themselves on a level with the white race, striking the same cultural average.

Segregation is a handicap to any group and has no place in a democracy. Negro children belong in the public schools as do all children, without the factor of race being considered. The same applies to Negro teachers. — REBA B. DIRLAM, *New Haven, Conn.*

Ballet dancer on cover is wholesome expression

To the Register:

It surprised me to read the first protest about the recent ballet dancer cover. The second protest, in the January issue, moves me to write in defense of what I consider to be one of your better covers.

I see in the young dancer a fine and thoroughly wholesome expression of all that we in the Unitarian church are trying to do for our children, and I hope the *Register* will continue to encourage such healthy self-expression in the coming Unitarian generation — BETH OGDEN DAVIS, *Austin, Texas*

CHANGE OF ADDRESS

All changes of address should be sent to the Circulation Department, 25 Beacon Street, Boston 8, Massachusetts, at least four weeks before the change is to take effect. Both old and new address should be included. Duplication of issues not received due to lack of proper notice will not be made.

Editorials

(*Continued from page 4*)

any one of which he has the power to do if he prefers.

The hereditary and environmental causes, themselves caused by long lines of past inexorable causal linkage, create X's preference and power for A, which inevitably make X free to choose and to do A. In order that X should choose and do B, the past must have been different from what it was, which cannot and could not be. It is absolutely impossible for X to choose B.

But X's choice of A in preference to B, and his successful will to do A, are free, according to the English usage of the term free will, because he chose and successfully performed what he preferred, when he could have done something else, B, if he had preferred it.

So far this is easy. But now gather ye 'round and let us pursue together in utterly rapt concentration the beatific vision of the ultimate, in all its stark, grim, and alluring nakedness.

X could have chosen B *only* if he had preferred, and not if he did not; and he did not prefer B, so he could not have chosen B. His being free to select and to do only A was inevitable.

But he could have preferred B if he had wished to. One is completely free to prefer anything he wishes. A preference is a complex unequal wish for each of two exclusive alternatives; and one always wishes exactly as he wishes. It could hardly be otherwise. So, I say, he could have preferred B if he had wanted to; but only if he had wanted to; and he did not want to, so he could not have preferred B.

Of course when X preferred A over B, he could not prefer B over A, due to the principle of identity. This is logical determinism, or the determinism of being. Everything is limited to being exactly what it is. But this limitation of X's preference for A, to being what it is — namely, a preference for A over B, and not for B over A — does not limit its *freedom*. He cannot prefer B over A at that moment, but he does not wish to. There is no unfreedom in not being able to do what one does not wish to do, for in this no desire is defeated. Only an obstacle which defeats a desire can destroy its freedom.

While there is no unfreedom in X's being unable to *prefer* B, there is no some unfreedom in his being unable to *choose* or to *do* B. He does desire to do B, and here his will is defeated by an internal obstacle, preference, or contrary stronger desire for A. A and B are exclusive alternatives, if and when he must choose between them.

There is also unfreedom in X's being unable to do what he prefers but, on account of external obstacles, lacks the *power* to do. X is always partly frustrated. Frustrated man is all mankind.

In conclusion, let us note that this freedom of fulfilled desire, not of uncaused desire, is the only freedom which, when combined with reason, makes moral responsibility. But that is another story.

GARDNER WILLIAMS

KING'S CHAPEL, founded in 1686. Rev. Joseph Barth, Minister. Dr. Palfrey Perkins Minister Emeritus. Sunday service, 11 A.M. Open daily 9 A.M. to 4 P.M. All are welcome.

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. Dana McLean Greeley, Minister; Rev. James P. Wilkes, Associate Minister; Mrs. Talbot Pearson, Director of Religious Education. Sunday Morning Service, 11:00 A.M.; Church School, 10:45 A.M.; High School Age Group, 3:30 P.M.; College Age and Young Adults, 6:00 P.M. Regular Tuesday Program: Chapel Services, 6:00 P.M.; Community Supper, 6:45 P.M.; Public Forum, 8:00 P.M.

The CAMBRIDGE SCHOOL of WESTON

M. Adolphus Cheek, Jr., Headmaster

This coeducational progressive college preparatory school seeks to make both life and learning a creative process. Inter-racial, Inter-cultural, Non-sectarian. Stimulates constructive effort. Graduates in 45 colleges. Music, art, dramatics, shop. Self-government emphasis. Team and individual sports including skiing. One hundred forty-acre country campus 10 miles west of Boston. Grades: Boarding 9-12 Day 7-12. *For catalog address:*

Registrar, Weston 93, Mass.

LEND A HAND SOCIETY

101 Tremont Street, Boston

A Society for friendly service founded by Dr. Edward Everett Hale in 1870.

Through its department of Vacations and Convalescent Care men, women and children are aided to health, strength and happiness. The summer brings many requests for such service.

Rev. Harold G. Arnold, President
Miss Dorothy Greene, Clerk
Roland D. Grimm, Treasurer
Mrs. Helen M. Merritt, Exec. Sec'y

THE UNITARIAN CHRISTIAN

A national magazine published quarterly by

Unitarian Christian Fellowship

PURPOSE: 1. To serve as a medium for all peoples who believe that the message of Jesus Christ in its simplicity and beauty is this world's greatest need.

2. To strengthen the common bond of fellowship and good-will between our churches with special emphasis upon the liberal Unitarian covenant — *"In the love of truth and the spirit of Jesus Christ we unite in the worship of God and service to man."*

Send $1.00 for a year's subscription

The Unitarian Christian
102 Mt. Vernon St. Boston 8, Mass.

Name .....

Address .....

Hotel Bellevue

On Beacon Hill, Boston

Next to State House

Single Rooms with Bath, $6.75 up

The Meadville Theological School (Unitarian) with which is associated Lombard (Universalist) is dedicated primarily to the education of ministers for these liberal churches. To this end B.D., M.A., and Ph.D. programs are offered. A year of supervised in-service training is central in its B.D. program, which thus uniquely combines academic work with practical experience.

Meadville's faculty is the Federated Theological Faculty of the University of Chicago. Students at Meadville are graduate students of the university, and have all the privileges of that status.

For information about the courses of study, costs, financial aid, housing, etc., write to:

President Sidney E. Mead
5701 Woodlawn Avenue
Chicago 37, Illinois

The HUMANIST ADVANCE COMMITTEE

Hermann J. Muller, *Chairman*
G. Brock Chisholm, *Vice Chairman*
Edwin H. Wilson, *Sec'y-Treasurer*

Paul Blanshard — Mrs. John Dewey — Dale DeWitt — Erich Fromm — S. I. Hayakawa — Julian Huxley — William P. Jenkins — William M. Kilpatrick — Max C. Otto — Vashti McCollum — Charles Francis Potter — Harold Rafton — Bertrand Russell — Clinton Lee Scott — Curtis W. Reese — Maurice Visscher — and others . . .

invite you to take advantage of a special trial subscription: 3 issues of THE HUMANIST for $1.00. (Regularly $3.00 a year, 6 issues.) Write to

AMERICAN HUMANIST ASSOCIATION, Dept. C
Box 227, Yellow Springs, Ohio

A UNITARIAN SCHOOL

PROCTOR ACADEMY, the only Unitarian independent secondary boarding school in New England, offers to Unitarian boys excellent college preparatory training in the atmosphere of the liberal church. Unitarians have every reason to be proud of their school. The new Holland Memorial Auditorium rounds out Proctor's equipment, which ranks high among the small, independent schools. Proctor's academic program has been recently reorganized and strengthened along the lines of the best modern conservative college preparation. Seventeen full time and several part-time teachers instruct the 126 Proctor boys. In addition to such sports as football, hockey, and baseball, Proctor features recreation with a long range value such as skiing, sailing, tennis, golf, hunting, and fishing.